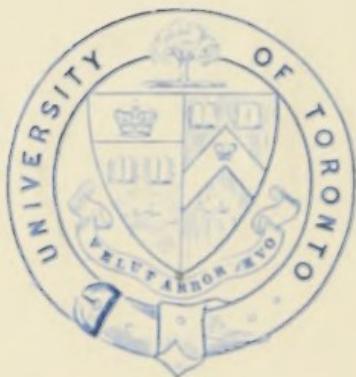


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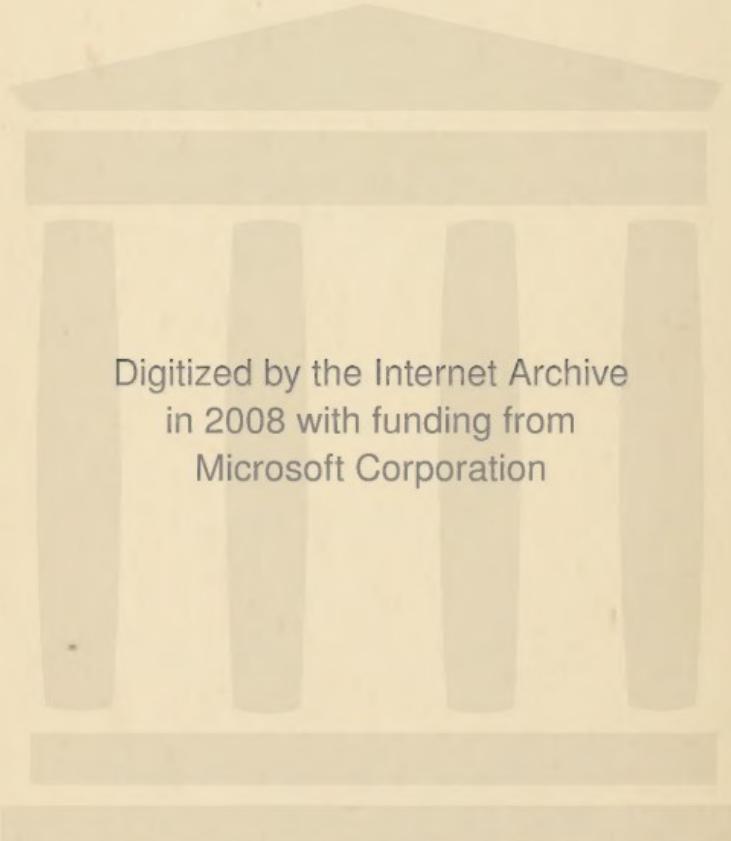
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THE GREEK ANTHOLOGY

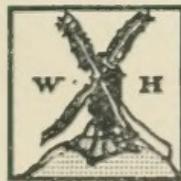
III

THE GREEK ANTHOLOGY

WITH AN ENGLISH TRANSLATION BY
W. R. PATON

IN FIVE VOLUMES

III



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LONDON : WILLIAM HEINEMANN
NEW YORK : G. P. PUTNAM'S SONS
MCMXVII

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GREEK ANTHOLOGY

BOOK IX

THE DECLAMATORY AND DESCRIPTIVE EPIGRAMS

THIS book, as we should naturally expect, is especially rich in epigrams from the *Stephanus* of Philippus, the rhetorical style of epigram having been in vogue during the period covered by that collection. There are several quite long series from this source, retaining the alphabetical order in which they were arranged, Nos. 215-312, 403-423, 541-562. It is correspondingly poor in poems from Meleager's *Stephanus* (Nos. 313-338). It contains a good deal of the Alexandrian Palladas, a contemporary of Hypatia, most of which we could well dispense with. The latter part, from No. 582 onwards, consists mostly of real or pretended inscriptions on works of art or buildings, many quite unworthy of preservation, but some, especially those on baths, quite graceful. The last three epigrams, written in a later hand, do not belong to the original *Anthology*.

ΑΝΘΟΛΟΓΙΑ

(Θ)

ΕΠΙΕΡΑΜΜΑΤΑ ΕΠΙΔΕΙΚΤΙΚΑ

1.—ΗΟΑΤΑΙΝΟΥ ΣΑΡΔΙΑΝΟΥ

Δορισίος ἀρτιτόκουτο τιθηντιάριον αἴθαρο
απλεον ὥμισαι¹ πικρὸς ἐπιφερεῖ χήις,
νέρων εἰ λιμερῷ θυγάτῃ υποστεῖ, καὶ τοι συμβάσεις
τριπλασίας εἰ δύοις πικροῖς ἔρμοῖς γραδα.
πομρ εἰ ἄλλοξιστο, καὶ αἰτία νηλει μιρρη,
ην ἐπορει γραζοῦρ, μιστος αἴθει λάρι.

2.—ΤΙΒΕΡΙΟΥ ΙΑΛΟΥΣΤΡΙΟΥ

Κεμμάτιος ἀργιτόκουτο μαζῶς βρίσκουσι τρίλαστος
ἡ φορή δακέτων ἵὸν ἐμῆκεν χήις.
φιρμαχθὲι δὲ εἰ μητρός γάδα νερόρος ἀμελεῖα
χείλεστι, τὸν κείνης ἐξέπιεν θάνατον.

3.—ΑΝΤΙΠΑΤΡΟΥ, οἱ δὲ ΠΛΑΤΩΝΟΣ

Πίσσονος καταγε μι πομπιχαμετον ἐφιτειναν
παισὶ λιθοβλιγτον παιγνιον εὐστοχίης.

¹ I write so: εἰ δοῖτα MS.

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BOOK IX

THE DECLAMATORY AND DESCRIPTIVE EPIGRAMS

1.—POLYAENUS OF SARDIS

A CRUEL viper struck the nursing udder of a doe which had newly calved as it hung down full of milk. Her fawn sucked the teat contaminated by poison, and from the fatal wound imbibed bitter milk charged with venom ill to cure. Death was transferred from mother to child, and at once by pitiless fate the breast bereft the young one of the gift of life that it owed to the womb.

2.—TIBERIUS ILLUSTRIUS

A VIPER, the most murderous of noxious beasts, injected her venom into the udder, swollen with milk, of a doe that had just calved, and the kid, sucking its mother's poisoned milk, drank up her death.

3.—ANTIPATER, BY SOME ATTRIBUTED TO PLATO

THEY planted me, a walnut-tree, by the road-side to amuse passing boys, as a mark for their well-aimed

GREEK ANTHOLOGY

πάντας ὁ ἀκρερόνας τε καὶ εὐθαλεῖς ὄροσαμπους
κίκλασματι, πυκναῖς χειριστὶ βαλλομένη,
εὐέργειτον εὐκάρπτοις οὐδὲν πλέον· οὐ γάρ ἐγράψει
εὐαλεῖμον ἐς εἰὴν ὕβριν ἐκαρποφύσανν.

5

4.—ΚΤΛΑΗΝΙΟΤ

Ἡ πάρος ἐν ἐρυμῶσιν νόθης ζείωρος ὑπάρχει
ἀχρᾶς, θυροβότου πρέμινον ἐρημοσύνης,
οὐτε εἰσις ὅξοισι μετέμφυτος, ἡμέρα θαλλω,
οὐκ ἐρογ ἰμπέροις κλωστὶ φέρεστα βίρος,
πολλῆς αοι, φυτοεργή, πόνου χάρις· εἰνεκα σέιν
ἀχρᾶς ἐν εὐκάρπτοις εὔερεσιν ἐγραψεῖμαι.

5

5.—ΠΑΔΔΑΔΑ

Οχημη, λεπρὸς ἔτης φλυκερὸς πόνος, οὐ μητὶ ἐφ' ἵστρῳ
διλοισι φάλλοιν ἴσημα θέρετ πτύρτος εἰπεὶ εὐτορφῷ
μήζωθεις οὐδέμιον τοιῆ, καὶ ευρκῶν ἀμελέας,
νερόθε μητὶ ἀχρᾶς εἰπεῖσιν, οὐπέρθε εἰδὲ οὐκτοῦς ὁχημη.

6.—ΤΟΥ ΑΥΤΟΥ

Ἀχημας ἐγε τίκας σέο χερεὺ μηρίνοι ἀχημη,
εἴνερρο πτύάθον ἐπείς αὴν χάριν εἰς τέ φέρω.

7.—ΙΟΤΛΙΟΤ ΠΟΛΤΑΙΝΟΤ

Ἔτι καὶ τοι πολιθανας ἀνε πιμπλητικάς ἀκανάς
οὐ φόδος οὐχ ορέτον, οὐ χηρεύς εὐθαλεῖτον.
Ζει Σχερίς εὐέργειτον ἐρογ τεσσα, οὐλλό καὶ ὥμεων
εκατο, καὶ ἀφετεῖται πολλον ὑποχρεοτο,
οὐη μητερίς εἰναι περα, οὐτε τε πειτρη
ζομετ, εὖτοι πολλον ταυτημένον καρατον.

6

THE DECLAMATORY EPIGRAMS

stones. And all my twigs and flourishing shoots are broken, hit as I am by showers of pebbles. It is no advantage for trees to be fruitful. I indeed, poor tree, bore fruit only for my own undoing.

4.—CYLENIUS

I, THE wild pear-tree of the thicket, a denizen of the wilderness where the wild beasts feed, once bearing plenty of bastard fruit, have had foreign shoots grafted on me, and flourish now no longer wild, but loaded with a crop that is not my natural one. Gardener, I am deeply grateful for thy pains, owing it to thee that I now am enrolled in the tribe of noble fruit-trees.

5.—PALLADAS

This pear-tree is the sweet result of the labour of my hand, with which in summer I fixed the graft in its moist bark. The slip, rooted on the tree by the incision, has changed its fruit, and though it is still a pyraster¹ below, it is a fragrant-fruited pear-tree above.

6.—BY THE SAME

I WAS a pyraster; thy hand hath made me a fragrant pear-tree by inserting a graft, and I reward thee for thy kindness.

7.—JULIUS POLYAEONUS

ZEUS, who rulest the holy land of Coreyra, though thy ears be ever full of the fears of suppliants or the thanks of those whose prayers thou hast heard, yet hearken to me, too, and grant me by a true promise that this be the end of my exile, and that I may dwell in my native land, my long labours over.

¹ The wild pear-tree.

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8.—ΤΟΥ ΑΥΤΟΥ

Ἐλπίς ἀεὶ βούτην εἰλπτει χρήσον· ἡ πυρατὴ δὲ
ἡὸς τὰς πόλλας ἔφθασεν ἀσχολίας.

J. A. Pott, *Greek Love Songs and Epigrams*, ii. p. 86.

9.—ΤΟΥ ΑΥΤΟΥ

Πολλαῖς εὐξαμένῳ μοι ἀεὶ θυμῆρες θάσας
τέκνωρ ἀκυρώτου, Ζεῦ πάτερ, εὐπλούτης·
δῶμης μοι καὶ ταῦτα ἐπι πλόου, ἵνε σαιράς
ἴησθαι, καὶ παραταπή δρυπτον εἰς λιμένας.
ἴσος καὶ πατρῷ βιοτον χάρις· αἱ τε πεισσαὶ
φροντίδες ἀνθράκωντος οὐ βίσι, ἀλλὰ πάντας.

10. ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ποιῶντος εὐαλίγ τοτ' ἐπὶ προτίθητι τανναθεῖς
ηελίῳ ψύχειν πολλὸν ἀνήκε πόδα·
οιτοῦ δὲ ἦν πάρο τελος χρυσ. τούτον καὶ μν
αίστος ἐκ πεφέων ὁξὺς ἔμαρψεν ιδών·
τελεχμάτης δὲ εἰλεγθεῖς πάντες εἰς ἄλλα διερροεσ· ἡ βα
άρφε καὶ θύραις ἥμερον εἴδετον.

11. ΦΙΛΙΠΠΟΤ, οὐ δὲ ΤΣΙΔΩΡΟΤ

Πυρὸς δὲ μητρούν, ἐδὲ διὸ δημοσιῶν ἀριστερον εἰ
εἰς αἴσιοις τοι τύχης εἴδετο προτίθαται.
τιθλος γάρ Λεπίζουντι ἐπικατέστη πάντας αὔρα
τηῖς κατενανθαναῖς ἀτακτηναί προθηδεῖται
πατει τε ταῖς ἔδησαβε πινρού παιτοδημος ἀναγράφη,
ἄλλιγλοις μερίσαται τούλλιπες εἰς τέλεον.

THE DECLAMATORY EPIGRAMS

8.—BY THE SAME

HOPES ever makes the period of our days steal away,
and the last dawn surprises us with many projects
unaccomplished.

9.—BY THE SAME

OFTEN when I have prayed to thee, Zeus, hast thou
granted me the welcome gift of fair weather till the
end of my voyage. Give it me on this voyage, too ;
save me and bear me to the haven where toil ends.
The delight of life is in our home and country, and
superfluous cares make life not life but vexation.

10.—ANTIPATER OF THESSALONICA

AN octopus once, stretched out on a rock that pro-
jected into the sea, extended his many feet to let
them bask in the sun. He had not yet changed to
the colour of the rock, and therefore a sharp-eyed
eagle saw him from the clouds and seized him, but
fell, unhappy bird, entangled by his tentacles, into
the sea, losing both its prey and its life.

11.—PHILIPPUS or ISIDORUS

ONE man was maimed in his legs, while another
had lost his eyesight, but each contributed to the
other that of which mischance had deprived him.
For the blind man, taking the lame man on his
shoulders, kept a straight course by listening to the
other's orders. It was bitter, all-daring necessity
which taught them all this, instructing them how,
by dividing their imperfections between them, to
make a perfect whole.

GREEK ANTHOLOGY

12.—ΛΕΩΝΙΔΟΤ

Τυφλος ἀληγτειωρ χωλορ πόδας ἡρταξεν,
ὅμιασιν ἀλλοτρίοις ἀντέραμψόμενος.
ὅμφω εἰς ἱμιτελεῖς πρὸς ἴνος φύσιν ἡρμάσθησεν,
τοὺς λλιπεῖς ἀλληλοις ἀτιπαρασχόμενοι.

13.—ΠΑΛΤΩΝΟΣ ΝΕΩΤΕΡΟΤ

Ἄγέρα τις λιπόγυνον ἐπὶ τρώτοιο λιπαντήρης
ῆρε, πόδας χριγασ, ὅμιατα χρηματεύσας,

13B.—ΑΝΤΙΦΙΛΟΤ

Λιμφω μὲν πηροὶ καὶ ἀλιγμονες, ἀλλ' οἱ μὲν ὄψεις,
οἵσι ἔσταις ἄλλου εἰς ἄλλος ὑπηρεσίην
τυφλὸς γὰρ χωλοῖο κατωμάδιον βάρος αἴρων
ἀτραπῶν ὀμηρίοις ὅμιασιν ἀκραβάτει.
ἴ μία εἰς ἀμφοτέρους ἥρκει φύσις· ἐν γὰρ ἕκαστῳ
τοὺς λλιπεῖς ἀλληλοις εἰς ὅλον ἥριτισαν.

14.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Λίγιαλοῦ τεραρεσιν ὑποπλιωστα λιθραιγ
είρεσιν Φαΐδων εἶστις ποιδυτόσιην
μίρφας εἰς ὁσίας ἡμένειν ἐπὶ χθύνα, πρὶν περὶ χοῖρος
πλέξασθαι θρυγόρη ὀστατόρους ἀλικας·
εἰπευθεῖς εἰς τηι θύμων εἰς οίσια ὕειλα λαγωνή,
εἴλοισι ταχινού πτωκος εἴησε πόδας·
εἴλε εἰς ἀλινός πινεῖς μελπτον ἔχεις γέρας ἀμφοτέρων
ἀγρούς χεριαλης, ποιαριν, καὶ σιραλίης.

THE DECLAMATORY EPIGRAMS

12.—LEONIDAS OF ALEXANDRIA

THE blind beggar supported the lame one on his feet, and gained in return the help of the other's eyes. Thus the two incomplete beings fitted into each other to form one complete being, each supplying what the other lacked.

13.—PLATO THE YOUNGER

A BLIND man carried a lame man on his back, lending him his feet and borrowing from him his eyes.

13B.—ANTIPHILUS OF BYZANTIUM

BOTH are maimed and strolling beggars; but the one has lost the use of his eyes, the other the support of his legs. Each serves the other; for the blind man, taking the lame one on his back, walks gingerly by the aid of eyes not his own. One nature supplied the needs of both; for each contributed to the other his deficiency to form a whole.

14.—BY THE SAME

PHAEDO saw an octopus in the shallows by the beach oaring itself along in secret, and seizing it, he threw it rapidly on land before it could twine its eight spirals tightly round his hand. Whirled into a bush it fell on the home of a luckless hare, and twirling round fleet-footed puss's feet held them bound. The captured was capturer, and you, old man, got the unexpected gift of a booty both from sea and land.

GREEK ANTHOLOGY

15.—ΔΕΣΜΟΤΟΝ

Λίπο το πῦρ καύσειν διξήμενος, οὗτος, ο νίκτωρ
 τὸν καλὸν ἐμέρων λύχνον ἀγαθογίσαι,
 εὑρ' αὐτὸν φυχῆς ἄψιν σέλας ἔνεσθι γάρ μου
 κατόμενον πολλὴν ἔξανίηστι φλόγα.

16.—ΜΕΛΕΑΓΡΟΤ

Τρισσαὶ μὲν Χάριτες, τρεῖς δὲ γλυκυπίσθεντα⁷ Ωραί
 τρεῖς ἐστὶ θηλεμανεῖς οἰστοβολοῦσαι Ήδονή,
 η γαρ τη τρία τόξα καταγετίσει, οὐδὲν μέλλον
 οὐχι μίαν τρούσειν, τρεῖς ἐστὶ έμοὶ κραδίας.

17.—ΓΕΡΜΑΝΙΚΟΥ ΚΑΙΣΑΡΟΣ

Οἴρεας ἐξ ὑπερτεινού λαγος πέσεις τε ποτε θερόν,
 ἵεπροδιγεῖν μεμάδις τρυχὴν ὑδάτα λυράς
 ἀλλ' οὐδὲ με γέδειε κακὸν μόρον· αὐτίσα γάρ μη
 εὐαδαίς μαρψίς πιεψατος ἀρρένεσσεν.
 ἐσ ποτέ, οὐδὲν αἶνος, πίστες ἐσθλέρτη· οὐδὲν αε δαιμόν
 εἰη μέλλειν χέρια θρέψει κίνεστι βαρίν.

18.—ΤΟΥ ΛΥΤΟΥ

Ἐν αἵμασιν εἶδε με φεύ, τοῦτο δέλιον; εἰς ἐμὲ θῆμες
 ἴγροὶ καὶ πεζοὶ θυμὸν ἔχονσιν ἔνα.
 Αἴθρια λιπανῶ· χυτεῖ, λαγῷ, βατίσῃ, ἀλλὰ φοβοῦματι,
 Οἴρει· εἰς τούτοις ἀστέρευτα κύνα.

THE DECLAMATORY EPIGRAMS

15.—ANONYMOUS

(Probably on a Picture of Love)

Thou who seekest to set fire itself ablaze, who desirest to light thy lovely lamp at night, take thee light here from my soul, for that which is afire within me sends forth fierce flames.

16.—MELEAGER

THE Graces are three, and three are the sweet virgin Hours, and three fierce girl Loves cast their arrows at me. Yea, verily, three bows hath Love prepared for me, as if he would wound in me not one heart, but three.

17. GERMANICUS CAESAR

ONCE a hare from the mountain height leapt into the sea in her effort to escape from a dog's cruel fangs. But not even thus did she escape her fate; for at once a sea-dog seized her and bereft her of life. Out of the fire, as the saying is, into the flame didst thou fall. Of a truth Fate reared thee to be a meal for a dog either on the land or in the sea.

18.—BY THE SAME

On the Same

ONE dog captured me after another. What is strange in that? Beasts of the water and beasts of the land have like rage against me. Henceforth, ye hares, may the sky be open to your course. But I fear thee, Heaven; thou too hast a dog among thy stars.

GREEK ANTHOLOGY

19.—ΑΡΧΙΟΤ ΜΙΤΤΑΙΝΑΙΟΥ

Ο πριν ἀελλοπίσσων λαμψας πλίσιν Λίστας ἵππων,
ὁ πριν ἵππαι μίτραις κάλια καθαύφαμενος.
ἢν Φοίβου χρησμῷσις ἀέθλου ἐστέφε Πυθώ,
σῆμαμενον πτωσοῖς ὁκυπέτας τελον,
καὶ Νερίη βλοσφυροῖς τιθηνήτερα λέοντος,
Πίστα τε, καὶ διὰς γόνας Τιθύμος ἔχω,
τὸν κλινὴν ἔσι, νηρ πεπεζημένος, οὐα χαλινὴ,
καρπον ἐλᾶ Δημῆτρος ἀκριεῖτι λίθῳ,
σαν μοίραι εχων Ήμασδέν καὶ γαρ ἔσιτος
τέοσ' ἄννας ἔσιλαν ξεῦγλαν ἐφηρμόσατο.

5

10

20.—ΑΛΛΟ

Ο πριν εἴ τοι Αλφειῷ στεφανηφόρες, ἀτρο, ο το τε, οτι
δισσακτι κορυθαῖς Κασταλίης παρ' ἕστη,
ὁ πριν ἔγρω Νειρή πεπλομένος, ὁ πριν ἐπ' Τιθύμῳ
πτώλας, ο πριν πτυνοῖς ίστι δραμον ἀνεμοῖς,
τητ οτε γρηγατε, γρηγαριπτ ἔρισε πέτραιν
εινεω, ατερεων οὔρις, ἐλαιομένος.

5

21.—ΑΔΕΣΗΙΟΤΟΝ

Σω, πατρί Θεσπιαλη παλαιτροφε, μέμψις ἀνατυτο
Ηερματος, οις ἀλι καρ τερματος ἡρημασα
ἢ Πυθώ, κούν Τιθύμος ἐκομισα, κίπτι Νέμιον
Ζάπο, καὶ Αρκαδίκοις ὄλιθοις ἀκρεμόμενος
ιπρ τε φύρος πέτρης Νιφιούδος Κρητοκλαν ὄλετο,
λεπτύνων Δημοῦς καρπον ἀπ' ἀσταχύων.

5

THE DECLAMATORY EPIGRAMS

19.—ARCHIAS OF MYTILENE

“EAGLE,” who once outshone all fleet-footed horses; about whose legs chaplets once hung; he whom Pytho, the oracular seat of Phoebus, once crowned in the games, where he raced like a swiftly flying bird; he whom Nemea, too, the nurse of the grim lion, crowned, and Pisa and Isthmus with its two beaches, is now fettered by a collar as if by a bit, and grinds corn by turning a rough stone. He suffers the same fate as Heracles, who also, after accomplishing so much, put on the yoke of slavery.

20.—ANONYMOUS

On the Same

I, SIR, who once gained the crown on the banks of Alpheius, and was twice proclaimed victor by the water of Castalia; I, who was announced the winner at Nemea, and formerly, as a colt, at Isthmus; I, who ran swift as the winged winds—see me now, how in my old age I turn the rotating stone driven in mockery of the crowns I won.

21.—ANONYMOUS

I, PEGASUS, attach blame to thee, my country Thessaly, breeder of horses, for this unmerited end of my days. I, who was led in procession at Pytho and Isthmus; I, who went to the festival of Nemean Zeus and to Olympia to win the Arcadian olive-twigs, now drag the heavy weight of the round Nisyrian¹ mill-stone, grinding fine from the ears the fruit of Demeter.

¹ Nisyros, a volcanic island near Cos, famous for its mill-stones.

GREEK ANTHOLOGY

22.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Νησὶν φριδομίην διατάχει λητωτέον κούρη
στῆσαι προκόποι θύμα χαριζόμενοι,
ὅς ἀποφεύγει μέλλοντα προέφθατεν εὐστόχος ὁδοῖς,
πέμψας ἐξ αὐτοῦ τοιούτουντινούς.
· Καὶ θεος ὁδίνων γῆρας ἐπίσκοπος οὐδὲ σύκαζει
τικτούσας κτείνειν, ἃς ἐλεῖν ἔμαθεν.

5

23.—ΑΝΤΙΗΑΤΡΟΤ

Γειαρότης Λρχιππον, ὅτις ἐκ τηναυοι βαρεότης
ἄρτι λιπούμενόν τορεσιν εἰς ἀπογρ.,
εἶπε ταῦτα μάρτυσαν · "Τὸν δέλτα τέσσα, μικτάλλαν
καὶ τοὺς ἄροτοιτην απερέπετε μηδὲ ποτοῖς
μή οφαλερῆς αἰνεῖτε πάντα σπονσιτα θαλάσσην,
καὶ ζαρῶν ἀτημῆς ειστιλίδης καματον.
ὑπετον μητρικῆς γρλυκεμπέρην ἐπλεπτο μητύρη,
τύλασσον ἄλλος πολλῆς γαῖαν ποθεισετομ.

5

24.—ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΤ

Λαγγα μετ' ὥμαιροτε καὶ ιερὰ κίνδα αελίδης
ἄξονα δινήσας ἔμπυρος ηέλιος·
ὑμιτοῦδηνος εἰς ἀρεδογένιαν ἀπομιλένων · Ομηρος,
λαρυγγάτων Μοισιών φέγγης ἀνταχομένας.

25.—ΤΟΥ ΑΥΤΟΥ

Γραμμα τοῦ Λρήτου Ἀιγριόνος, ὃς ποτε Λευτῆ
φροντίδι δημιούρης ἀστέρας ἐφρίσατο,

THE DECLAMATORY EPIGRAMS

22.—PHILIPPUS OF THESSALONICA

The temple servants destined as an acceptable sacrifice to Latona's daughter a heifer big with young; but happy birth-pangs anticipated her approaching death, and she was sent to the herd to bear her child in freedom. For the goddess who presides over child-bed deemed it not right to slay creatures in labour, having learnt to pity them.

23.—ANTIPATER

The husbandman Archippus, when, smitten by grave sickness, he was just breathing his last and gliding to Hades, spoke thus to his sons: "I charge you, dear children, that ye love the mattock and the life of a farmer. Look not with favour on the weary labour of them who sail the treacherous waves and the heavy toil of perilous sea-faring. Even as a mother is sweeter than a stepmother, so is the land more to be desired than the grey sea."

24.—LEONIDAS OF TARENTUM

As the burning sun, rolling his chariot-wheels, dims the stars and the holy circle of the moon, so Homer, holding on high the Muses' brightest torch, makes faint the glory of all the flock of singers.

25.—BY THE SAME

This is the book of learned Aratus,¹ whose subtle mind explored the long-lived stars, both the fixed

¹ Aratus of Soli (*cir.* 270 B.C.) author of the *Aurigera* and *Διοσημεῖα*.

GREEK ANTHOLOGY

ἀπλανίας τ' ἀμφο καὶ ἀλιμονας, οὐσιν ἔτερης
ιχθύμενος κύκλοις οὐρανος ἐνεσται.
αἰμοσθω σε καμον ὅτρον πέγα, καὶ Διος εἶναι
οὔπερος, οὗτος ἔθηκε ἄστρα φαντάτερα.

26.—ΑΝΤΗΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ταῖσσο θεογλούσσους Ἑλλήνων ὑθρεψε γυναιξας
ῆργας, καὶ Μακεσσορ Πτερίας σκόπελος,
Πρηξελλαρ, Μοτρο, Ἀρίτης στόρα, θῆλων Οὐρανον,
Λεσβιών Σαπφον κατημον ἀπλαναρον,
Πηγαν, Τελέσιλλαι ἀγασδιν, καὶ σε, Κάριτα,
θούρην Λθηγανης ἀστέλη μελψαμέναν.
Νοσσίδα θηλυγλωσσον, ἵσι γλυκουχά Μόρτιν,
παπας λειτον ἔργατης στελέων,
ἐννια μερ Μονσας μέγας Οὐρανος, ἐννια δ' αἵτης
Γαῖα τέκεν, θρατοις ἀφθιτοις εἴθεμαν.

27.—ΑΡΧΙΟΤ, οἱ δὲ ΠΑΡΜΕΝΙΩΝΟΣ

Εὐθημης γλωσσηγ παραμεβεο τὰν λαλον Ἡχο,
κού λαλον ἡρ τε κλιν, τοΐ τ' ἀπαμεζοριν,
εἰς οὐ γαρ ὅν σι λεγεισ οπρέψω λαγρον ἥρει αιωνός,
απροστο. τίς ἔρει γλώσσην δικαιοτέρηη;

28.—ΠΟΜΠΗΙΟΤ, οἱ δὲ ΜΑΡΚΟΤ ΝΕΩΤΕΡΟΤ

Εἰ καὶ ἔργατοι σεχηματ γίνεται τοῦτα Μονεμνον,
εἰ καὶ ἀμανιστερη ταντος λέγει ακοπιλον,

¹ Of these lyric poetesses known as the nine Lyric Muses
Praxilla of Sicyon flourished in the fifth century B.C., Moero
of Myrrhinum in the fourth century, Eudocia of Argos in the
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THE DECLAMATORY EPIGRAMS

stars and the planets with which the bright revolving heaven is set. Let us praise him for the great task at which he toiled ; let us count him second to Zeus, in that he made the stars brighter.

26.—ANTIPATER OF THESSALONICA

THESE are the divine-voiced women that Helicon fed with song, Helicon and Macedonian Pieria's rock : Praxilla ; Moero ; Anyte, the female Homer ; Sappho, glory of the Lesbian women with lovely tresses ; Erinna ; renowned Telesilla ; and thou, Corinna, who didst sing the martial shield of Athena ; Nossis, the tender-voiced, and dulcet-toned Myrtis—all craftswomen of eternal pages. Great Heaven gave birth to nine Muses, and Earth to these ten, the deathless delight of men.¹

27.—ARCHIAS OR PARMENION

HEED well thy speech as thou goest past me, Echo who am a chatterbox and yet no chatterbox. If I hear anything I answer back the same, for I will return to thee thy own words ; but if thou keepest silent, so shall I. Whose tongue is more just than mine ?

28.—POMPEIUS OR MARCUS THE YOUNGER

THOUGH I, Mycenae, am but a heap of dust here in the desert, though I am meaner to look at than any sixth century, Corinna of Tanagra (some of whose work has recently been recovered) in the fifth century, and Myrtis of Anthedon a little before Pindar whom she is said to have instructed. Anyte and Nossis are represented in the *Anthology*.

GREEK ANTHOLOGY

Ἐλαν τις κατορῶν κλεψὺν πόλιν, ἡς ἐπατρύα
τείχει, καὶ Ποτίμου παντὶ ἐκινώσα σύρων,
γρυπέτας ἔθει φόνον πάρος ὑσθενού, εἰ δέ με γῆρας
οὐδισσει, ἀγκοῦναι μάρτυρι Μαιοῦδη.

29.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Τόλια, νόμον ἀρχήγη τὸν γὰρ ἔργον ηὔρασ πόνον,
καὶ ψυχὰς ἀνέρῶν κέρσεσιν ἥμεθιστας,
οἶον ἐπεκτῆτον σύλλιον ξύλον, οἶον ἐπίκεις
ἀνθρωπῖνος θανάτῳ φέροντος ἀλεγχυμονόν:
ἡγέατος μερόπτων χρίσεον γένος, εἰ τὴ ἀπὸ χερσῶν
τηλάθειν, ἀσ' Λιδῆς, πέντες ἀπεβλέπεται.

30.—ΖΗΛΩΤΟΤ, οἵ δὲ ΒΛΣΣΩΤ

Ἐγδιάσθητη ἐπὶ γῆς ἀνέμῳ πίτυς· ἐς τί με πάντη
οὐτέλλετε ναυηγὸν κλῖνα πρὸ ναυτιλίης;

31.—ΖΗΛΩΤΟΤ

Τε τὸ πίτυν πελάρητι πάττινετε, φαιφωτῆρες,
ἡς πολές ἐξ ὁρῶν βίζαν ἀλυσε νοτος;
αὐτοις διε ποματι παττοι ακαφοις, ἐχθρος ἀγταις
περοματε· ἐν χέρισφ τας ἀδας αἴσι τιχαν.

32.—ΛΔΕΣΠΙΟΤΟΝ

Ἀρτεμοῦρον βοτίαστοι ἐπὶ κροκαλασί με γῆα,
αὐτοις μοτο χαροτοι εύριπος ἀφημένα,
ποτε διέριστε βαλανοατ· τοι εἰ ὄργην ἐπλημμυρει
χειρατει διε επιθεματει γραπτοι μάνιον
οὐδιτατει εἰδατοι θάλιαντος, ἢ γε τὸ πότον
χεύματα κοιν χέρσφ λοίγα κοιν πεδάγει.

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chance rock, he who gazes on the famous city of Ilion, whose walls I trod underfoot and emptied all the house of Priam, shall know thence how mighty I was of old. If my old age has used me ill, the testimony of Homer is enough for me.

29.—ANTIPHILUS OF BYZANTIUM

ADVENTURE, thou inventor of ships (for thou didst discover the paths of the sea, and didst excite men's minds by hope of gain), what treacherous timbers didst thou fashion; what lust for gain, oft brought home to them by death, hast thou instilled into men! Of a truth the race of mortals had been a golden one, if the sea, like hell, were viewed from the land in dim distance.

30.—ZELOTUS OR BASSUS

I AM a pine-tree broken by the wind on land. Why do you send me to the sea, a spar shipwrecked before sailing?

31.—ZELOTUS

WHY, shipwrights, do ye entrust to the sea this pine, which the strong south-wester tore up by the roots from the mountain side? I shall make no lucky hull at sea, I, a tree which the winds hate. On land I already experienced the ill-fortune of the sea.

32.—ANONYMOUS

I WAS a newly-built ship on the surf-beaten beach, and had not yet touched the grey waves. But the sea would not be kept waiting for me; the wild flood rose and carried me away from the firm shore, an unhappy bark indeed . . . to whom the stormy waves were fatal both on land and at sea.

GREEK ANTHOLOGY

33.—ΚΤΛΑΗΝΙΟΤ

Οὗπω γαῖς, καὶ ὅλωλα τί δ' ἐν τάξοι. εἰ βιθὺ^τ
ἔγνων,
εὐλητοῖς φεῦ, πίσταις ὀλκαῖς μῆτρα κλύσοι.

34.—ΑΝΤΙΦΙΛΟΥ ΒΤΖΑΝΤΙΟΤ

Μυριανέ τριψασαν ἀμιτρίτοιο θαλάσσης
κυματα, καὶ χέρσφ βιτον ἐγναψέμηρ,
ὅλισσον οὐχὶ θάλασσα, τεῦν φόβος, ἀλλ' ἐπὶ γαῖς
Ἡφαιστος. τις δρεῖ πόντον ἀπιστότερον;
ἔνθεν ἔφυν ἀπάλωλα παρ' ἥμένεσσι δὲ κέιμαι.
χέρσφ τὴν πελάγεν δύπλα μηδουμένη.

35.—ΤΟΥ ΑΥΤΟΥ

Λοιποὶ μὲν πηγαρύθεντο ἀκατανομέστιν οὐταις γράμμασι
πόντος, κὴν χέρσφ εἰς ἐμὲ μητάμενος.

36.—ΣΕΚΟΤΝΔΟΤ

Οὐαλεῖς διατρύγοντες γαῖας ὀπίστασσι πέντεθλον,
καὶ ποταντοὶ χαροπτοὶ πόμπαις εὐβαρίστοι,
ἵν αἱ μέδαι, αἵτ' Ήδρας ἐπάνταται, αἵτ' εἰτε χέρσαντε
ηλασε χειμερίων ἄγριον οἶδμα Νότων,
αἱ ποτὲ εὖν πανηγύρες ἐφεύ χθονὶ μέρφορε' ἀπίστηφ,
τῦν ἀλλὸς ήμετέρης ὕδατα διζομένη.

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33.—CYLLENIUS

BEFORE I was a ship I perished. What more could I have suffered if I had become familiar with the deep? Alas, every bark meets its end by the waves!

34.—ANTIPHILUS OF BYZANTIUM

AFTER I had traversed innumerable waves of the limitless sea, and stood firm for a season on the land, I was destroyed not by the sea, the terror of ships, but on shore by fire. Who will say that the sea is the more treacherous of the two? It was the earth on which I came into being that destroyed me, and I lie on the beach, reproaching the land for the fate I expected from the sea.

35.—BY THE SAME

I AM the newly-fashioned keel of a ship, and the sea beside which I lay carried me off, raging against me even on land.

36.—SECUNDUS

I, THE ship which had traversed the paths of the limitless ocean, and swum so often through the gray waves: I, whom neither the black east wind overwhelmed nor the fierce swell raised by the winter south-westers drove on shore, am now shipwrecked in the flames, and reproach the faithless land, in sore need now of the waters of my sea.

GREEK ANTHOLOGY

37.—ΤΤΛΛΙΟΤ ΦΛΑΚΚΟΤ

Εἰς πηγὴν ἐπόνερον Ἡσυχίας

α. Σ γῆσας ὑρυται. β. Τίνος φύκια; α. Μήνετ
ἀρύου.

β. Τεῦ χάρις; α. Ἡσυχίας ὅση λαογχα ποτῷ,
β. Δισκολός ἡ κρητη, α. Γεῖται, καὶ τὰ λλοι ἔρεις με
έσακολοι. β. Ω πικροῦ ναμάτος. α. Ω λαλῆσ.

38.—ΑΔΕΣΗΠΟΤΟΝ

Εἴ μη ἀττίρ ἥκεις, ἀμυσα, ξενε, τῆμος' ἀπὸ πηγῆς
εἰ δὲ φύσει μαλακός, μηδὲ πίγης πρόφασιν,
ἀποτελέσθω ποτῶν εἶται, καὶ ἀνδραστὶ μάνοις ἀρέσκει
τοῖς εἰ φύσει μαλακοῖς ἢ φύσις ἀπτενὶς ἰσθε.

39.—ΜΟΤΣΙΚΙΟΤ

Α Κύπρις Μαΐνατον Ἄ Κορινθα, τὰν Ἀδραΐται
τιμᾶτ̄, η τὸν Εὔπορον ἡμίνιον ἐθετλίσημαι,
καὶ Μονατα ποτὶ Κύπρῳ Ἄ Λρει τὰ στεφυλλα ταῦτα
ἥμην δ' οὐ πέτεται τοῦτο τὸ παιδάριον."

40.—ΖΩΣΙΜΟΤ ΘΑΣΙΟΤ

Οἱ μετοι ἐστρίψοτι καὶ εἰ στορώσατε κυδιτρόφ
μορφ' ὁρει ὀλμοι πύρος Ἀναβένεσσος,
ἄλλα καὶ εἰ παττοι, οποτ' εὐχαρεῖ τοια πάλαισσα,
ἀνεσσι, εἰ διμετέμηρς νηζαμενος απίλλος,
εἴται εἰ ποτε πελάγει ποτε επιθάνος ἀλητος ἐσειρη,
τοι θησανοι εἰς εἰπεν διαπανηγ θανάτου.

¹ This seems to be a vindication of the fountain of Salmaeis near Halicarnassus, the water of which had the reputation of making men effeminate.

THE DECLAMATORY EPIGRAMS

37.—TULLIUS FLACCUS

On a Fountain called Quiet Fount

A. "Draw water from me in silence." *B.* "Why?"
A. "Stop drawing." *B.* "Wherefore?" *A.* "Mine
is the sweet drink of Quiet." *B.* "You are a dis-
agreeable fountain." *A.* "Taste me and you will see
I am still more disagreeable." *B.* "Oh what a bitter
stream!" *A.* "Oh what a chatterbox!"

38.—ANONYMOUS

If thou art a man, stranger, draw water from this
fountain: but if thou art effeminate by nature, on no
account drink me. I am a male drink, and only
please men; but for those naturally effeminate their
own nature is water.¹

39.—MUSICIUS

CYPRIS to the Muses: "Honour Aphrodite, ye
maidens, or I will arm Love against you." And the
Muses to Cypris: "Talk that twaddle to Ares. Your
brat has no wings to fly to us."

40.—ZOSIMUS OF THASOS

On the Shield² of one Anaximenes

Not only in combats and in the battle din do I
protect the spirit of valiant Anaximenes: but in the
sea, too, when the waves broke up his ship, I was a
shield to save him, clinging to me in swimming as if
I were a plank. On sea and land alike I am his hope
and stay, having saved my bold master from two
different deaths.

² Presumably in this and the following epigrams a shield
made of leather or wicker is meant.

GREEK ANTHOLOGY

41.—ΘΕΩΝΟΣ ΛΛΕΞΑΝΔΡΕΩΣ

Ἡ πάρος ἀντιπάλων ἐπιφραγμὸς ἀσπὶς ἀκόντων,
ἡ φόνιον στυγνοῦ κῦμα φέρουσα μόθου,
ἄγριον οὐδὲ ὅτε πόντος ἐπὶ κλόνῳ ἥδασε φωτί,
καὶ πικρὴ γαυτέων ἐπλεθ' ἀλιφθορή,
συγγίγης ἀμέλησαν καλὸν δέ σε φόρτον ἔγουσα,
ταὶ φίλος, εὐκταίσον ἄχας ἐθῆρ λιμέιων.

42.—ΙΟΤΑΙΟΤ ΑΕΩΝΙΔΟΤ

Ἐγεὶ ἐν κινέντος ἐφυγον ἐνι Μυτίλην ἀπλῷ,
τοι μὲν ἀματενόσας τὸν δέ, ἐπινηξαμένος,
ἀργεστῆς ὅτ' ἐδιστε νέος τράπαιον ἀσπίδα δέ τοι
σωθεῖς κεκριμένη κύματι καὶ πολέμῳ.

43.—ΠΑΡΜΕΝΙΩΝΟΣ ΜΑΚΕΔΟΝΟΣ

Ἄρκει μοι χλαιῖης λίτον αἰετας, οὐδὲ πρωτέσταις
εἰπεινω, Μοναῖον ἀτθεα βιοτούμενος,
μισῶ πλαῦτον ἕπον, καλάκων τραφίν, οὐδὲ παρ'
όφρὺν
ετίσσομαι οὐδὲ ὀλίγης δαιτος ἀλιθεάτη.

44.—ΣΤΑΤΙΛΛΙΟΤ ΦΛΑΚΚΟΤ ΠΛΑΤΩΝΟΣ ΤΟΤ ΜΕΓΑΛΟΤ

Χρυσὸν ἀντρούσιον ἀλπες βρόχων αὐτὰρ ὁ χρυσον
τε λίπει οὐχ εἴρητο ἥψεις οὐδὲ βρόχον.

THE DECLAMATORY EPIGRAMS

41.—THEON OF ALEXANDRIA

I, THE shield that erst protected from the foemen's shafts and resisted the bloody wave of horrid war, not even then, when the sea in wild tumult swept on my master, and the mariners perished miserably, betrayed my comrade, but bearing thee, a noble burden indeed, my friend, went with thee even to the haven for which thou didst pray.

42.—JULIUS LEONIDAS

I, MYRTILUS, escaped two dangers by the help of one weapon; the first by fighting bravely with it, the second by swimming with its support, when the north-west wind had sunk my ship. I was saved and now possess a shield proved both in war and on the waves.

43.—PARMENION OF MACEDONIA

THE simple covering of my cloak is enough for me; and I, who feed on the flowers of the Muses, shall never be the slave of the table. I hate witless wealth, the nurse of flatterers, and I will not stand in attendance on one who looks down on me. I know the freedom of scanty fare.

44.—STATYLLIUS FLACCUS, BY SOME ATTRIBUTED TO PLATO

A MAN finding gold left his halter, but the man who had left the gold and did not find it, hanged himself with the halter he found.

GREEK ANTHOLOGY

45.—ΣΤΑΤΤΑΛΙΟΤ ΦΑΛΚΚΟΤ

Χρυσοί ἀνέρ ὁ μὲν εὐρεῖ, ὁ δὲ ἀλεστεῖ ὅντὸς μὲν εὐρων
βάφει, ὁ δὲ οὐχ εύρων λυγρῶν ἔπος· βρυχαί.

S. T. Coleridge, *Pastoral and Tragical Works*, 1877, p. 374, a version in old English, in which *the poem in beauty*.
f. Anonymus, *Elegy*, 22; Wyatt, *Elegy*, 26; and Prof. W. J. Courthope, *History of English Poetry*, vol. ii., p. 58 n.

46.—ΑΝΤΗΠΑΤΡΟΤ ΜΑΚΕΔΟΝΟΣ

Ηῆρος ἄπαις, ἡ φέγγος τέσσιν ἡ παιᾶνα τεκεσθαι
εἰξεμίην, σούσις ἐμπορεὶς τύχης:
τίστε γὰρ τεῦθις σελπτα μετ' αἴτολοι, καὶ τριτοβόλητοι
αἴτημαρ γλυκεροὶ φέγγος ταῖσσε φάσις.
Ἄρτεμις αἱρεστέρων ἀπήκειτο, οὐ τε λιγεῖης
μαῖα, καὶ ἀργεῖνδρ φωτφύρις οὐ σελαῖσιν.

47.—ΑΔΕΣΗΠΟΤΟΝ

Τοῦ Λικενὸς ἐξ ἵλιου μαζῶν τριφίτινοις θεῖλαντα,
ἀλλα μὲν αἰνεργεῖσι πομπίνοις ἀδηματεῖν,
αἰξηθεῖσι δὲ ἴπποι ἐμοῖ, ματ' ἐμοὺς παλι θύρων ἐστατεῖ
ἡ χαῖρις ἀλλαζεῖται τὴν φόστην τῷ διηταται.

48.—ΑΔΕΣΗΠΟΤΟΝ

Ζεὺς κακομ., τιῆρας, τικτυρος, χρυπός ἐῑ ἕρωτα
Λήδης, Εὐρώπης, Λυτιόπης, Δαράνης.

49.—ΑΔΗΙΔΟΝ

Ταῦτα καὶ τοι, Εὐχη, μέγα χαιρετε τοι τάροι, εὐρων
οὐδὲν ἐμοὶ χ' ίμιντ παιζετε τοὺς μετ' ἐμέ.

¹ Artemis in her quality of Moon-goddess restored the light to the woman's eyes. Artemis, of course, presided

THE DECLAMATORY EPIGRAMS

45.—STATYLLIUS FLACCUS

ONE man found the gold and the other lost it. He who found it threw it away, and he who did not find it hanged himself with the dismal halter.

46.—ANTIPATER OF THESSALONICA

A BLIND and childless woman, who prayed that she might either recover her sight or bear a child, gained both blessings. For not long after she was brought to bed, as she never had expected, and on the same day saw the sweet light of day for which she had longed with all her heart. Both her prayers were heard by Artemis, the deliverer in child-bed and the bearer of the white-rayed torch.¹

47.—ANONYMOUS

On a Goat that suckled a Wolf

IT is not by my own will that I suckle the wolf at my own breast, but the shepherd's folly compels me to do it. Reared by me he will become a beast of prey to attack me. Gratitude cannot change nature.

48.—ANONYMOUS

THROUGH love Zeus became a swan for Leda, a bull for Europa, a satyr for Antiope, and gold for Danae.

49.—ANONYMOUS

FAREWELL, Hope and Fortune, a long farewell. I have found the haven. I have no more to do with you. Make game of those who come after me.

over child-birth too because she was Moon-goddess ; but that is beside the point here.

GREEK ANTHOLOGY

50.—ΜΙΜΝΕΡΜΟΤ

Την σαυτοῦ φρέα τέρπε ένοηλεγενι οὐ πολιτών
ἄλλος τίς σε κακός, ἄλλος ἀμεινον ἔχει.

51.—ΠΛΑΤΩΝΟΣ

Λίστην πατά φέρει: ἐστιχὸς χρήνας οὖτις ἀμειβεῖν
οὔτομα καὶ μηδῆν καὶ φωτισθεῖσε τούτῳ.

Α. Ε. Διδύ, Λαζαρίδης Μουσεῖον, Αριθ. 1910.

52.—ΚΑΡΗΤΛΑΙΔΟΤ

Ταῦτα ἀρκεστρῷ τις ἀπ' ἡμέρας εἰ τοῦχτι παλλῶν
εἶλεται τοιμῆροῦ σρῆτα λιποτρόχαι.
οὔτεπειτε σε κατε τοι δασματαν, σε διατορροῦ
χετρος ἐπισκαπτων λιτον ἔχων τάφον.
εἴρη οὐκενθόμενον χρωστὴν κτεναρ. η γὰ δισποτος
ἀνορμαν εἰσερίης οὐκ ἀπόλωλε χαρις.

53.—ΝΙΚΟΔΗΜΟΤ, οἱ δὲ ΒΑΣΣΟΤ

Ἑπτονταριτης φίλος ἦν μερόπων. εἰπει αὐτοι λιδοι
ἔθρεα, καὶ νεκύων ἦν σπάντις εἰρ ἀΐδη.

54.—ΜΕΝΕΚΡΑΤΟΤΣ

Ἐργασις ἔγαν μηδὲν οὐδὲ, ποὺς οὐκέτινε βούτε ποτε Κλόη,
μέμονται δέσποι οὐδὲ κριταδοι ἀφειλόμενοι.

55.—ΛΟΤΚΙΑΛΙΟΤ, οἱ δὲ ΜΕΝΕΚΡΑΤΟΤΣ ΣΑΜΙΟΤ

Εἴ τις γηράστας ξῆν εὑχεται, ἄξιός ἐστι
γηράσκειν πολλῶν εἰς ἑτέσων δεκάδας.

THE DECLAMATORY EPIGRAMS

50.—MIMNERMUS

(*Not an Epigram, but a Couplet from an Elegy*)

REJOICE thy own heart, but of thy ill-disposed countrymen one shall speak ill of thee and another well.

51.—PLATO

TIME brings everything; length of years can change names, forms, nature, and fortune.

52.—CARPYLLIDES

A MAN, angling on the beach with a hook attached to a fine hair line, brought to shore the hairless head of a shipwrecked man. Pitying the bodiless corpse, he dug a little grave with his hands, having no tool, and found there hidden a treasure of gold. Of a truth then righteous men lose not the reward of piety.

53. —NICODEMUS OR BASSUS

HIPPOCRATES was the light of mankind; whole peoples were saved by him, and there was a scarcity of dead in Hades.

54.—MENECRATES

EVERYONE prays for old age when it is still absent, but finds fault with it when it comes. It is always better while it is still owing to us.

55.—LUCILIUS OR MENECRATES OF SAMOS

If anyone who has reached old age prays for life, he deserves to go on growing old for many decades.

GREEK ANTHOLOGY

56.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἐβριτον Θρησκίων κριμῷ πεπονιέστον ἴδων,
τίγκιος σύνθατον οὐκ εφίρεν θανάτον
ἐσ ποταμον ἐ μη λαγαρούμενον χρός ὀλυτόν,
κριμῷ της ἄπαλης αὐχένας ἀμφεξάρη,
καὶ τὸ μὲν ἔξοσύρη λοιπόν σέμας ἡ σε μετονόμα
οφής ἀναγκαιῆρ εἴχε ταῦτα πεπλατινού,
ο τιμορος ησ ὅππα τιλιτο πῦρ τε και ἵστη
ἀμφοτέρων δὲ δοκῶν, οὐδενός ἐστιν ὅλως.

57.—ΠΑΜΦΙΛΟΤ

Τίππε παναιτίου, Πατέσιον καμπορέ κούρα,
μηρομένα κελαῖες τραυλὰ σὺν εποικισμῷ
η τοι παρθενίας πόλος ἰσετο, ταῖ τοι ἀπηγόμα
Θρησκίος Τηρεὺς αἰνὰ βιησάμενος;

58.—ΑΝΤΙΗΑΤΡΟΤ

Καὶ κρατήν Βαζεύλαιος ἐπιθρημον ἕρμασι τελχοε
καὶ τοι ἐπ' Ἀλφειῷ Ζῦτα κατηγραμμένη,
καπωρ τὸ πιορποτ, καὶ Νελίπη κολατασον,
καὶ μερας αἰτεῖσον πυριμένον κινατον,
απαρι τε Μανικελαιο πέλαρμον ἀλλ' οὐδὲν οὐδὲν
Ἄρτέμιδος γεφέων ἄχρι θέοντα δόμον,
καὶ τοι μὲν διατραπη ἔδεστρητος τερψίος Οὐκούτην
Ἄλτος οὐδέν πω τοῖον ἐπηνγάσατο.

• Of the proposed emendations, Harberton's καὶ ην, 181 seems the best (I doubt if it is right) : I render so.

THE DECLAMATORY EPIGRAMS

56.—PHILIPPUS OF THESSALONICA

THE child, treading on the frozen stream of Thracian Hebrus, did not escape death; but when he slipped into the river, now less solidly frozen, his tender neck was cut through by the ice. The rest of his body was carried away, but the head which remained on the ice gave of necessity cause for a funeral. Unhappy she whose offspring was divided between fire and water and seeming to belong to both, belongs not wholly to either.¹

57.—PAMPHILUS

To the Swallow

WHY, unhappy daughter of Pandion, dost thou mourn all day long, uttering thy twittering note? Is it that regret is come upon thee for thy maidenhead, which Thracian Tereus took from thee by dreadful force?

58.—ANTIPATER

On the Temple of Artemis at Ephesus

I HAVE set eyes on the wall of lofty Babylon on which is a road for chariots, and the statue of Zeus by the Alpheus, and the hanging gardens, and the colossus of the Sun, and the huge labour of the high pyramids, and the vast tomb of Mausolus; but when I saw the house of Artemis that mounted to the clouds, those other marvels lost their brilliancy, and I said, "Lo, apart from Olympus, the Sun never looked on aught so grand."²

¹ *cp.* Book VII. No. 542.

² For the seven wonders of the world see note on Bk. VIII. No. 177.

GREEK ANTHOLOGY

59. ΑΝΤΙΠΑΤΡΟΥ

Τέσσαρες αἰώροῦσι ταῖνπτερύγων ἐπὶ γατῶν

Νίκαι ἵστηθεντος νίνας ἀθανάτου·

ἀ μὲν Ἀθηναῖαν πολεμαδόκον, ἀ εἰς Ἀφροδίταν,

ἀ εἰ τὸν Ἀλκεῖαν, ἀ δὲ ἀφόβυζτον Ἀρη,

σὺν κατ' εὐάρμοφον γραπτον τέχνας ἐσενέσται
σύραγον, ὁ Ρώμας Γατε πάτρας ἔρμα.

Θεῖη ἀπεικατον μὲν ὁ βινθαῖρος, ἀ εἰ σε Κύπρος
εγγαῖον, εἴρητιν Παλλὰς, ἔπιμοστον Ἀρη.

60.—ΔΙΟΔΩΡΟΥ

Πήγερος ἦδε σιναλίης ἐπὶ χωματός, οὐνομα τηλεφ
ταῦται τεχνη, ὄρμον συναβολῶν είρη Φάρων.

61.—ΛΔΕΣΗΠΟΤΟΝ

Γυρινοὶ ἰσοῦντι Δοκαι τηλιντρωτον ἐν πολέμῳ
παῖς τοι ἐσ πάραι τεκνο λέπτα πόδα.

ἀπτη ἀβασια τετρατος ηλαστε λογχαν

απρετη δηξανητα φτιεργην ἐπὶ κταμενων

“Ἀλλαγμαν Σπαρτας, ἀπεν, γέρος, ὄρμη προς
ἄδαν,

ἔρρ, ἐπεὶ ἐψεύσω πατρίδα καὶ γενέταν.”

62.—ΙΤΗΝΟΤ ΛΣΚΑΛΩΝΙΤΟΥ

Ξεῖστι, την περιβατην ἐμι πιστιν, “Ἔλιντ ιριε,

τὴν παρος εἰσπιορην τείχεσι πληρωμην,

αἴσιαν τέφρη κατεύδοκεν ὥλλεν οὐ Οιωρη

αεριαν χαλκειαν δοκος χωματα πιλβοι.

οἰκετε μη πειθει Τροιανθηρα δαιρατ’ Ἀχαιον,

πάνται δε τηλεγμαν κειμεναι ἐν πτομασιν.

THE DECLAMATORY EPIGRAMS

59.—ANTIPATER OF THESSALONICA

Four Victories, winged, hold aloft on their backs
as many of the immortals. One uplifts Athena in
her warlike guise,¹ one Aphrodite, one Heracles, and
another dauntless Ares. They are painted on the
fair dome of thy house, and mount to heaven. O
Caius,² bulwark of thy country, Rome, may Heracles,
the devourer of oxen, make thee invincible; may
Cypris bless thee with a good wife, Pallas endue
thee with wisdom, and Ares with fearlessness.

60.—DIODORUS

I, this tower on the rock in the sea, am Pharos,³
bearing the same name as the island and serving as a
beacon for the harbour.

61.—ANONYMOUS

THE Spartan woman, seeing her son hastening
home in flight from the war and stripped of his
armour, rushed to meet him, and driving a spear
through his liver, uttered over the slain these words
full of virile spirit: "Away with thee to Hades,
alien seion of Sparta! Away with thee, since thou
wast false to thy country and thy father!"

62.—EVENUS OF ASCALON

STRANGERS, the ash of ages has devoured me, holy
Ilion, the famous city once renowned for my towered
walls, but in Homer I still exist, defended by brazen
gates. The spears of the destroying Achaeans shall
not again dig me up, but I shall be on the lips of all
Greece.

¹ i.e. Minerva Bellatrix.

² Caius Caesar the nephew and adopted son of Augustus.

³ The lighthouse of Alexandria.

GREEK ANTHOLOGY

63.—ΑΣΚΛΗΠΙΑΔΟΤ

Λύη καὶ φίνος εἴρι καὶ οὐνοματά τῶν δὲ ἀπὸ Κόσφου
σεμιοτέρη πασῶν εἴρι οὐλῆταχον.
τίς γὰρ ἔμ' οὐκ ἡσίσε: τίς οὐκ ἀγελέξατο Λιδίην,
τοῦ ξυνοικοῦ Μούσαν οὐράμηται καὶ λατήμαχον:

64.—ΑΣΚΛΗΠΙΑΔΟΤ, οὗ εἰ ΑΡΧΙΟΤ

Λύται πομαίνοντα μεσημβριὰ μῆλά σε Μοῦσαν
ἱερικού ἐν κρανοῖς οἴφεσιν, Ήλιού,
καί σην καλλιπέτηδον, ἔρισσάμεται περὶ πᾶσαν,
ῳρεξαν δάφνας ιερὸν ἀκρεμόνα.
ἴσχαρε δὲ κράτας Ἐλικωτίδος ἔνθεται θάνατος,
τοῦ πτανοῦ πώλου πρόσθετες ἐσοφερές ὄντες
οὐδὲ αὐτοὺς κορασίμενος μακάρων γένεις ἔργα τε μολπαῖς
καὶ γένεις ἀρχιύλων ἔγραψες ἥμιθέσι.

65.—ΑΔΕΣΠΟΤΟΝ

Γῆ μεν εἰρη κόσμος πολυτέροντο, αἴτην δὲ ἀστρα,
Ἐλλασσε δὲ ήτε χθόνιη, οὐδὲ εἰ τὴ πόλει.

66.—ΑΝΤΙΜΑΤΡΟΥ ΣΙΔΩΝΙΟΤ

Μιμητανοὶ δὲ θαυμάζοι, ὅτε ἐκλιπεῖ τας μελιθίδων
Σαπφοῦς, μὴ δεσπάται Μοῦσαν ἔχουσι βροτοί

¹ The mistress of Antimachus, one of whose most celebrated poets was an elegy on her.

² i.e. than those of the most noble lineage.

THE DECLAMATORY EPIGRAMS

63.—ASCLEPIADES

LYDE¹ is my name and I am of Lydian race, and Antimachus has made me more noble than any descendant of Codrus.² For who has not sung me, who has not read Lyde, the joint work of the Muses and Antimachus?

64.—ASCLEPIADES on ARCHIAS

THE Muses themselves saw thee, Hesiod, feeding thy sheep at mid-day in the rugged hills, and all drawing³ round thee proffered thee a branch of holy laurel with lovely leaves. They gave thee also the inspiring water of the Heliconian spring, that the hoof of the winged horse⁴ once struck, and having drunk thy fill of it thou didst write in verse the Birth of the gods and the Works, and the race of the ancient demigods.

65.—ANONYMOUS

LEAFY spring adorns the earth, the stars adorn the heavens, this land adorns Hellas, and these men their country.

66.—ANTIPATER OF SIDON

MNEMOSYNE was smitten with astonishment when she heard honey-voiced Sappho, wondering if men possess a tenth Muse.

³ I venture to render so: it is exceedingly improbable that *ερυσσάμεναι* is corrupt.

⁴ Pegasus.

GREEK ANTHOLOGY

67.—ΑΔΕΣΗΠΟΤΟΝ

Στηληρι μητρυτής, μακράν λίθον, ἐπεφε κύρος,
ώς βίοις ὑλλαχθαι καὶ τρόπον οὔρετος:
ἡ σε ταῦφω κλινθέσα κατέκτανε παιδα πεσοῦσα.
φεύγετε μητρυτής καὶ ταῦφος οὐ πρόμε.

68.—ΑΔΕΣΗΠΟΤΟΝ

Μητρυται προρύποται ἀει κακόν· οὐδὲ φιλοῦσαι
σωζονται· Φαιόρη γρύθη καὶ Τιππάλυτον.

69. ΗΡΜΕΝΙΩΝΟΣ ΜΑΚΕΔΟΝΟΣ

Μητρυτής έναρητης ἀεὶ χάλος, οὐδὲ ἐν ὕψοι
ιππος· οὐδὲ παθη σώφριος Τιππάλυτον.

70.—ΜΝΑΣΛΑΚΟΤ

Τραϊλι μητρυτη, Παταμι ταρτένε, φιοτή,
Τυρος αἱ θειτοι ἀφαιμιτα λεχίσω,
επε παγαρέμις γητεις ἀνα σόρη, χλιέρη:
παιτή, ἐπει σε μάνη καὶ κατέπιτε σαπρα.

71.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Κλοπες ἀ τροποι ταταις θρην, εἰσετοι ὄψος
ἀτεραστι ἀκριτοι καῦμα φιλιασομονοις,
εἰς ειδη, κεραμοισ ετερανατεροι, οἰκια φαττώρ,
οἰκια τεττίζων, ἔδιοι ἀκρεμόνες,
κιρή τὸν ὄμετέραντισ ἵπουλιμφίστα κόμανι
ρύσασθ', ἀκτίνων ηδίου φυγάδα.

THE DECLAMATORY EPIGRAMS

67.—ANONYMOUS

THE boy was crowning his stepmother's funeral stele, a tall column, thinking that in changing life for death she had changed her character. But it came down on the tomb and killed him. Stepsons, avoid even the tomb of your stepmother.

68.—ANONYMOUS

STEPMOTHERS are always a curse to their step-children, and do not keep them safe even when they love them. Remember Phaedra and Hippolytus.

69.—PARMENION OF MACEDONIA

A STEPMOTHER's spite is ever mordant, and not gentle even in love. I know what befel chaste Hippolytus.

70.—MNASALCAS

O DAUGHTER of Pandion with the plaintive twittering voice, thou who didst submit to the unlawful embraces of Tereus, why dost thou complain, swallow, all day in the house? Cease, for tears await thee hereafter too.

71.—ANTIPHILUS OF BYZANTIUM

OVERHANGING branches of the spreading oak, that from on high shade well men seeking shelter from the untempered heat, leafy boughs roofing closer than tiles, the home of wood-pigeons, the home of cicadas, O noontide branches, guard me, too, who lie beneath your foliage, taking refuge from the rays of the sun.

GREEK ANTHOLOGY

72.—ΑΝΤΙΠΑΤΡΟΥ

Εύκολος Έρμείας, ὁ ποιμένες, ἐν ἐξ γαλακτι
χαίρων καὶ ἐρυῖνῳ σπειδομένοις μέλιτι·
ἄλλ' οὐχ Ἡρακλέης ἵνα δὲ κτίδοις ἡ παχὺν ὄρα
αἰτεῖ, καὶ πάντως ἐν θύσις ἐκλέγεται.
ἄλλὰ λύκους εἴργει, τί δὲ τὸ πλέον, εἰ τὸ φυλαχθὲν
ὅλλυται εἴτε λύκοις, εἴθ' ὑπὸ τοῦ φύλακος;

73.—ΑΝΤΙΦΙΛΟΥ ΒΤΖΑΝΤΙΟΥ

Εὐβοικοῦ κόλποιο παλινδίητε θάλασσα,
πλαγκτὸν ὕδωρ, ίδίοις ῥεύμασιν ἀντίπαλον,
ἡδέφ καὶ νυκτὶ τεταγμένον ἐς τρίς, ἀπιστον
γανσὶν ὅσον πέμπεις χεῦρα δανειζόμενον
Θαῦμα βίου, θαυμάσι τὸ μηρίον, οὐδὲ ματούμ
σῆμα στασιν ἀρριγώ ταῦτα μέμηδε φένει.

74.—ΑΔΕΣΗΠΟΤΟΥ

Ἄγρας Ἀχαιμενίδου γενόμην ποτέ, τῶν δὲ Μεγίστου
καὶ παλιν ἐξ ἑτέρου βίστοιται εἰς ἑτέρον,
καὶ γὰρ ἐκείνος ἔχειν μὲν ποτέ φέτο, καὶ παλιν οὐτος
οἴεται εἴμι δὲ οὐλως σύδερός, ἀλλὰ Τύχης.

75.—ΕΤΗΝΟΥ ΛΣΚΑΛΩΝΙΤΟΥ

Καὶ μὲν φαγῆς ἐπὶ μίζαν, ὅμως ἐπὶ καρποφορίστῳ
ὅσουν ἴπια πεῖσαι σοι, τράγε, θυμόνῳ.

THE DECLAMATORY EPIGRAMS

72.—ANTIPATER

HERMES, ye shepherds, is easily contented, rejoicing in libations of milk and honey from the oak-tree, but not so Heracles. He demands a ram or fat lamb, or in any case a whole victim. But he keeps off the wolves. What profits that, when the sheep he protects if not slain by the wolf is slain by its protector?

73.—ANTIPHILUS OF BYZANTIUM

O ALTERNATING flood of the Euboean gulf, vagabond water, running contrary to thy own current, how strong but inconstant a stream thou lendest to the ships, changing its direction regularly thrice by day and thrice by night! Thou art one of the marvels of life, and I am filled with infinite wonder at thee, but do not seek the reason of thy factious course. It is the business and the secret of Nature.

74.—ANONYMOUS

I WAS once the field of Achaemenides and am now Menippus', and I shall continue to pass from one man to another. For Achaemenides once thought he possessed me, and Menippus again thinks he does; but I belong to no man, only to Fortune.

75.—EVENUS OF ASCALON

(*The Vine speaks*)

THOUGH thou eatest me to the root, billy-goat, I will yet bear fruit enough to provide a libation for thee when thou art sacrificed.

GREEK ANTHOLOGY

76.—ΑΝΤΙΠΑΤΡΟΥ

Διστᾶν ἐκ βροχίδων ἀ μὲν μία πίστα κίχλαν,
ἀ μία δὲ ιππεῖς κόσσυνθον εἶδε πάγῃ:
ἀλλ' ἡ μία κίχλας θαλερὸν ἔμας ἴσις φίλος Ἡοῦς
οὐκέτ' ἀπὸ πλεκτᾶς ἤκε ἐφαινοπίκας,
ἀ δὲ αἰθίς μεθέηκε τὸν ιερόν. Ἡν δέρ' ἀπέδων
φειδῶν κίνη κωφαῖς, ξεῖνε, λιγοστασίαις.

77.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Προμέρα καύλλει Γανυμήδεος ἀπέ ποθ' Ἡρα,
θυμοβόρον ξύλου κέντρον ἔχοντα νόφη
“Ἄρσεν πῦρ ἔτεκεν Τροία Διτε· τοιγάρ δέ γῳ πῦρ
πέμψῳ ἐπὶ Τροίᾳ, πῆμα φέροντα Πάρις
ηξετ δέ Ιλιοῖς οὐκ ἀστός, ἀλλ' ἐπὶ θοῖναν
γῆπες, ὅταν Δαναοὶ σκῦλα φειδοσι πόντον.”

78.—ΛΕΩΝΙΔΟΤ [ΤΑΡΑΝΤΙΝΟΥ]

Μη μέρψῃ μέν ἀπειρονί τοι ραλλοῦσαν ὑποτῆρη
ἀχραντα, τῷε καρποῖς παντοτε βούθορέν τοι,
ἴν ποια γαρ το κλασσώσι πεπαίγομεν, ἀλλος ἴβηλος
ὑππόποια ἐ μέρι μένει, μητρὶ περιερέμαται.

79.—ΤΟΥ ΑΥΤΟΥ

Λίγοις δέκας καρποῖς ἀποέμεμψατ, ἀλλὰ πεπιραντε
παντοτε μή σεληνοῖς τιπτε μη χερμαδίους.
μηρίσσει καὶ Βίσχος ἐνθρίζουσι τὰ κείνου
έργα· Λιγοπρήγειος μή λαθέτω σε τυχη.

THE DECLAMATORY EPIGRAMS

76.—ANTIPATER OF SIDON

OF two snares one caught a fat thrush, and the other, in its horsehair fitters, a blackbird. Now while the thrush did not free its plump body from the twisted noose round its neck, to enjoy again the light of day, the other snare let free the holy blackbird. Even deaf bird-snares, then, feel compassion for singers.

77. ANTIPATER OF THESSALONICA

HERA, tortured by the beauty of Ganymede, and with the soul-consuming sting of jealousy in her heart, once spoke thus: “Troy gave birth to a male flame for Zeus; therefore I will send a flame to fall on Troy, Paris the bringer of woe. No eagle shall come again to the Trojans, but vultures to the feast, the day that the Danai gather the spoils of their labour.”

78.—LEONIDAS OF ALEXANDRIA

(This and the two following are Isopsepha)

Do not, master, find fault with me, the wild pear-tree, ever loaded with unripe fruit. For the pears which I ripen on my branches are pilfered by another than yourself, but the unripe ones remain hanging round their mother.

79.—BY THE SAME

Of my own will I let my fruits be plucked, but when they are ripe. Stop throwing hard stones at me. Bacchus too will wax wrath with thee for doing injury to his gift. Bear in mind the fate of Lycurgus.

GREEK ANTHOLOGY

80.—ΤΟΥ ΑΥΤΟΥ

Μάντιες ἀστέροισσαν ὅσοι ζητεῖτε κύλευθον,
ἔρρωτ¹, εἰκαῖς ψευδόλόγοι σοφίης.
ἴμέας ἀφροσύνη μαιώσατο, τόλμα δὲ ἐπικτεν,
τλήμονας, οὐδὲ ιέίην εἰδότας ἀκλεῖην.

81.—ΚΡΙΝΑΓΟΡΟΤ

Μὴ εἶπης θύνατοι βιοτῆς ὄρον εἰσὶ καμοῦσιν,
ώς ξωῖς, ἀρχαὶ συμφορέων ἐπεραι.
ἀθρετ Νικίσθ Κώσου μόρον ἥδη ἔκειτο
εἰν ἀτέη, νεκρὸς δὲ ἥλθεν ὑπ’ ἡδίον
ἀστοὶ γὰρ τύμβῳ μετοχλίσσαντες ὄχῆς,
εἴρυσαν ἐς ποιὰς τλήμονα ἐνσθανία. 5

82.—ΑΝΤΗΝΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Μηδὲ διτ' εἴπεις ἀγκύρης, ἀλοῆ πιστεῖν ταχάσση,
ταυτίδε, μηδὲ εἰ τοι πείσματα χέρσος ἔχοι,
καὶ γὰρ Ἰων ὄρμφ εἰν καππανεων ἐς ἐς κόλυμβων
ταυτου τάς ταχινὰς οἵρος ἔνησε χέρας.
Φεῦρε χοροιτυπίην ἐπιτίησον ἐχθρὸς Ἰάκχη²
πόντος· Τυρηηνοὶ τοῦτον ἔθεντο νόμον. 5

83.—ΦΙΔΙΠΠΙΟΤ

Νησος ἐπειγομένης ὥστεν δρόμον ἀμφεχόρευον
οὐλφίνες, πελάζουν ίχθυφάγοι σκυλακες.

¹ Tyrant of Cos late in the first century B.C. We have nothing with his head and numerous inscriptions in his honour.

² Crete seems to be if it were Ieraria "twice dead," but

THE DECLAMATORY EPIGRAMS

80.—BY THE SAME

YE prophets who explore the paths of the stars,
out on you, ye false professors of a futile science!
Folly brought you to the birth, and Rashness was
your mother, ye poor wretches, who know not even
your own disrepute.

81.—CRINAGORAS

TELL me not that death is the end of life. The dead, like the living, have their own causes of suffering. Look at the fate of Nicias of Cos.¹ He had gone to rest in Hades, and now his dead body has come again into the light of day. For his fellow-citizens, forcing the bolts of his tomb, dragged out the poor hard-dying² wretch to punishment.

82.—ANTIPATER OF THESSALONICA

TRUST not, mariner, to the fatal sea, even when thou art at anchor, even when thy hawsers are fast on land. For Ion fell overboard in the harbour, and his active hands, fettered by the wine, were useless for swimming. Shun dances and carousal on board ship. The sea is the enemy of Bacchus. Such is the law established by the Tyrrhene pirates.³

83.—PHILIPPUS

THE dolphins, the fish-eating dogs of the sea, were sporting round the ship as she moved rapidly on her the meaning of *δυσθαρέα* is that they, so to speak, prolonged his agony as if he were still alive.

¹ Who captured Dionysus and were turned into dolphins by him as a punishment. See *Homerie Hymn vii.*

GREEK ANTHOLOGY

καπροφύτος ἐὶ κύων θηρσίν κείνους ἵκελιθος
ἔνσμορος, ὡς ἵπποι γῆραις εἰς βυθὸν ἔξερον.
ῶλετο ἐὶ ἀλλοτρίης θηρης χάριτος οὐ γὰρ ἔλαφος 5
πάντων ἐστὶ κυνῶν ὁ ἔρωτος ἐν πελάγει.

84.—ΑΝΤΙΦΑΝΟΤΣ

Νησος ἀλιστρίπιον πλαγκτον κιτος εἶσεν ἵπποις
μηλοβότης, βλοστροῖς κύμασι συμμένον,
χείρα δὲ ἐπέρρυψεν τὸ δὲ ἐπισπάσατο ἐς βυθὸν ἄλμοις
τὸν φάλαρον· οὕτως πᾶσιν ἀπηχθάνετο
γανγγὴν ἐὶ ὁ τορνίς ἔσχεν μέρον. ἀλλὰ ἐὶ ἐκείνην 5
καὶ ἔρυμοι χῆραι πορθμία καὶ λιμένες.

85.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Νῆσοι μὲν ὄλεστοι πάντας, ἵπποι δὲ ἐπορειν πάλι οἴδημον
πλαζόμενοι φίσαις νῆσοι ποθειστέρην
ποτρούς ἴσοις γὰρ ἵπποι σόμας εἰς ἕπεις καίριον ἔλθον,
ποτερέτης ἐπέστη, φόρτος ὑφειλόμενος,
γραψεν εἰς λιμένας τὸν καταστημένον δικόν τρεῖσιν, 5
νήπιον ἐν γαίῃ, δεύτερον ἐν πελάγει.

86.—ΑΝΤΙΦΙΛΟΤ

Παριφύρος ἐρπιγετης κατὰ δύορατα λιχνιόρος μήν,
οὐτρεύον ἀθρίσμας χιλιοι τετταράμετροι,
περιφορας ἑπεδονούσης ὑπάξιον αἴσιον αὔρατον
αἴτια δὲ μετριστοίς ἐπλατάγγας δύορος,
ἀρμούθη εἰς πετρισμόν αὐτοῦ εἰς λειθρωματινούς αἴσιοτοις 5
λιθθεῖς αἴτιοφυτον τύμβον ἐπεστησατο.

THE DECLAMATORY EPIGRAMS

course. A boar-hound, taking them for game, dashed, poor fellow, into the sea, as he would have dashed on land. He perished for the sake of a chase that was strange to him; for not all dogs are light of foot in the sea.

84.—ANTIPHANES

A SHEPHERD saw the straying hull of a sea-tost boat carried along shore by the fierce waves. He seized it with his hand, and it dragged its saviour into the deep sea, so bitter was its hatred of all mankind. Thus the shepherd met with the fate of a shipwrecked mariner. Alas! both the woods and the harbour are put in mourning by that boat.

85.—PHILIPPUS OF THESSALONICA

THE sea destroyed my boat, but Heaven bestowed on me, as I was carried hither and thither, a more welcome natural boat. For seeing my father's body coming to me opportunely, I climbed on it, a solitary oarsman, a burden which it was its duty to bear. The old man bore me to the harbour, thus giving life to me twice, on land as a babe and again at sea.

86.—ANTIPHILUS

AN omnivorous, crawling,lickerish mouse, seeing in the house an oyster with its lips open, had a bite at its flesh-like wet beard. Immediately the house of shell closed tightly with a clap owing to the pain, and the mouse, locked in the prison from which there was no escape, compassed for himself death and the tomb.

GREEK ANTHOLOGY

87.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Μηκέτι νῦν μινύριζε παρὰ ἐρυί, μηκέτι φάνετ
κλωνὸς ἐπ' ἀκροτάτου, κόσσυνθε, κεκλιμένος.
χθρὸν σοι τόδε σένδρον ἐπείγεο δ', ἀμπελος ἵντα
ἀν. ἔλλει γλαυκῶν σύσκιος ἐκ πετάλων
κείμης ταρσον ἔρεισον ἐπὶ κλασον, ἀμφὶ τὸ ἐκεῖνο
μέλπε, λεγὲν προχέων ἐκ στομάτων κελασον,
ἔρνς γὰρ ἐπ' ὄρνιθεσσι φέρει τον ἀναρτιον ἵξον,
ἀ δὲ βότρυν στέργετ δ' ὑμιοπόλονς Βρόμιος.

88.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Μερφομένη Βορίην ἐπεπωτώμην ὑπὲρ ἄλμης
πνεῖ γὰρ ἡμοὶ Θρῆκης ἥπιος οὐδὲ ἀνέμος.
ἄλλα με τὴν μελέγηρν ἀηέοντα ἐξέπατο γάτοις
ἴελφίν, καὶ πτηνήν πόντιος ἥριοχει.
πιστοτάτῳ δὲ ἔρετη πορθμευμένη, τὸν ἄκωπον
γαύτην τὴν στομάτων θέληγον ἔγρα κιθίρη.
εἰρεστην εἰλφίνες ἀλλ Μούσησιν ἀμισθον
ἴηνταιν οὐ φεύστης μῆθος Λριοντος.

89.—ΤΟΥ ΑΥΤΟΥ

Λιμον ὕξυριη ὁ παρυρυμένη πολιέγηρως
Νίκο σὺν κονρατικ ἰκριολόγηι στιχνας.
ολειο δὲ ἐκ θαλπανος· τῷ δὲ ἐκ καλαμης συνέριθοι
ιησαι πυρκαϊη ἀξιλοι ἀστραχιων.
μη τεμοα, Διημητερ, ἀπο χθονος εἰ βροτον οὖσαι
κοῦραι, τοῖς γαιης οπερμασιν ἴμφιεσαι.

³ Philomela, before she was changed into a nightingale,

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87.—MARCUS ARGENTARIUS

No longer warble, blackbird, by the oak-tree, no longer perch on the highest branch and call. This tree is thy enemy; hie thee to where the vine mounts with shady green leaves. Set thy feet on its branch and sing by it, pouring shrill notes from thy throat. For the oak bears the mistletoe which is the foe of birds, but the vine bears grape-clusters; and Bacchus loves songsters.

88.—PHILIPPUS OF THESSALONICA

I, THE honey-voiced nightingale, was flying over the sea, complaining of Boreas (for not even the wind that blows from Thrace is kind to me),¹ when a dolphin received me on his back, the sea-creature serving as the chariot of the winged one. Borne by this most faithful boatman, I charmed the oarless sailor by the lyre of my lips. The dolphins ever served as oarsmen to the Muses without payment. The tale of Arion is not untrue.

89.—BY THE SAME

ANCIENT Nico, fending off distressful famine, was gleaning the ears of corn with the girls, and perished from the heat. Her fellow-labourers piled up for her a woodless funeral pyre from the straw of the corn. Be not wrathful, Demeter, if the maidens clothed a child of Earth in the fruits of the earth.

had suffered at the hands of her Thracian brother-in-law Tereus.

GREEK ANTHOLOGY

90.—ΑΛΦΕΙΟΤ ΜΗΤΤΑΙΝΑΙΟΤ

Νηῶν ἀκυπόρων ὁς ἔχεις κρίτος, ἵππιε ταῖμον,
καὶ μέγαρα Εὐβοίης ἀμφικρεμῆ σκόπελον,
οἴρων εὐχορίστων εἰς οὐ πλόον Λέρος ἄχρις
ἐς πόλιν, ἐκ Συρίης πεύσαται λιγαριστής.

91.—ΑΡΧΙΟΤ ΝΕΩΤΕΡΟΤ

Ἐρμῆ Κωρυκίων νείων πόλιν, ὡς ἀνα, χάρης,
Ἐρμῆ, καὶ λιτῆ προσγελάσας ὥστη.

92.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἀρκεῖ τέττιγας μεθυσατέρωντος ἀλλὰ πιόντες
διέσπειρν κύκνων εἰσὶ γεγωνότεροι.
ἴος καὶ ἀστός ἀνήρ, ξείνων χάρην, ἀνταποδοῦμα
ἴμπους εὑρκταῖς δίδε, παθαντὸν ὅληρα.
τούτεσα σὺν πρώτως μὲν ἀμείβομαι ἢν εἴθελοντο 5
Μοῖραι, πολλαχτὶ μοι κείνεται ἐν αἰλιστρᾷ.

93.—ΤΟΥ ΑΥΤΟΥ

Ἄγγίταρος Ηέσων γενέθλιον ὡπασε βίβλον
μικρῷν, ὃν ἐξ μηδι τιναὶ πανηγύρινα.
Ὕπας ἀλλὰ εὔχυτο, καὶ πιναγέτερ ἀντέστ.
Ζεῖ, μέρις ἐν διάγραφεισθέμενος λιβάνη.

94.—ΙΣΙΔΩΡΟΤ ΑΙΓΕΑΤΟΤ

Ποικιλοποτίγριμας ποτε Τιττίχος, ἐξ ἀλός εἰς τὴν
ερυθρήν, δεῖσας θηρός ἴμαυτοπέδην.

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90.—ALPHEIUS OF MITYLENE

To Poseidon

LORD of horses, who hast dominion over the swift ships and the great precipitous rock of Euboea, grant a fair passage as far as the city of Ares¹ to thy suppliants who loosed their moorings from Syria.

91.—ARCHIAS THE YOUNGER

HAIL! Hermes, the Lord, who dwellest in the city of the Corycians, and look kindly on my simple offering.

92.—ANTIPATER OF THESSALONICA

A LITTLE dew is enough to make the cicadas tipsy, but when they have drunk they sing louder than swans. So can the singer who has received hospitality repay his benefactors with song for their little gifts. Therefore first I send thee these lines of thanks, and if the Fates consent thou shalt be often written in my pages.

93.—BY THE SAME

ANTIPATER sends to Piso for his birthday a little volume, the work of one night. Let Piso receive it favourably and praise the poet, like great Zeus, whose favour is often won by a little frankincense.

94.—ISIDORUS OF AEGAE

TYNNICIUS once caught an octopus and threw it from the sea on to the land, fearing to be enchain'd by the creature's tentacles. But it fell on and twined

¹ i.e. Rome.

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ἀλλ' οὐτὶ εἰδὲ ὑπομονὰ πεπόνησε λαγων,
φεῦ, ταχα θρευτὰς ἀρτὶ φυγατὰ κίνας.
ἀγρευθῆσις ἐγκαίγεται οὐτὶ εἰς ἄλλα Τέρπιχος ἵχθιν
ἴκε πάλιν ζωίν, λίτραι λαγων ἔχων.

95.—ΑΛΦΕΙΟΤ ΜΙΤΤΑΙΝΑΙΟΤ

Χειρέ, ίατς γιβάσσεσσι παλινομένα τιθάς ὅρης
τέσσερις εὐναίας ἀμφ' χειρὶς πτερύγας,
μέσφι μηρὸν οὐρανίον κλασσόντες ἡ γῆρας ἐμεῖνε
αἴθριος, οὐρανίον ἀντίπαλος γενέσθω.
Ηρόην καὶ Μήδεια, κατ' Λίδος αἰείσθητε
μητέρας ἀριθμῶν ἔργα σιαστόριναι.

96.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

• Λυτράκης δὲ Γελάδος ἵπος ποτὶ τοῦτο θυματῷ
εἶπεν, οὐτὶ δὲ τρέψας εἰς Ἀλέαν
• Παρθενε καλλιπαρηγε, κορη δὲ ἐμη, ισχε συνεργοῦν
ἡλακάτην, ἀρκεῦν κτῆμα πέμπτη βίῳ
δὲ τὸ τέλος τοῖς ὑμίναιν, 'Αχαΐος ἥθεα μητρὸς
χρηματι φιλατεῖ, πόδει προίκα μεβιωτατην.'
5

97.—ΑΛΦΕΙΟΤ ΜΙΤΤΑΙΝΑΙΟΤ

• Λεύκρινος ἐτι θοῦρον ἀστομεν, εἰσέτι Τροΐην
ερκευσθὲ δε πάθεον πάσσαν ἐρεπομένην,
εἰς ρόθοι Λινέτεον, οὐαο στεφανη τε πόλιος
εἰσετον οὐκ ἴσχεντον Ἑκτόρα συρροενον,
Μακάρεον εἰς μνογαν, οὐ μὴ μία πατρὶς ἀπεσεν
πιομητατι, γαῖας δὲ ἀριφατέρους οὐδίμιτα.

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itself round a sleeping hare that, poor thing, had just escaped from the hounds. The captive became captor, and Tynnichus threw the octopus back alive into the sea, taking the hare as its ransom.¹

95.—ALPHEIUS OF MITYLENE

A DOMESTIC hen, the winter snow-flakes falling thick on her, gathered her chickens safely bedded under her wings till the cold shower from the sky killed her; for she remained exposed, fighting against the clouds of heaven. Prone and Medea, blush for yourselves in Hades, learning from a hen what mothers ought to be.

96.—ANTIPATER OF THESSALONICA

ANTIGENES of Gela, when he was already on his road to Hades, spoke thus to his daughter: “Maiden with lovely cheeks, daughter mine, let thy spindle ever be thy fellow-worker, a possession sufficient for a life of poverty. But if thou enterest into wedlock, keep with thee the virtues of thy Achaean mother, the safest dowry thy husband can have.”

97.—ALPHEIUS OF MITYLENE

We listen still to the lament of Andromache; still we see Troy laid in ruins from her foundations and the battle-toil of Ajax, and Hector bound to the chariot and dragged under the battlements of the town—all through the verse of Maeonides, the poet whom not one country honours as its own, but all the lands of two continents.

¹ *cp.* No. 14.

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98.—ΣΤΑΤΤΛΙΟΤ ΦΛΑΚΚΟΤ

Οἰσίποτες εἰσανί σε, καὶ Ἰλέκτρη βαρυμηνί,
καὶ δέπνοις ἔλαθεῖς Ἀτρέος Ἰλέιος,
ἄλλα τε πονλυπαθίσσι. Σοφόκλεες, ἀμφὶ τυράννοις
ἀξια τῆς Βρομίου βύβλα χοροιτυπίης,
ταγον ἐπὶ τραγικοῦ κατήνεσσαν θιάσοιο,
αὐτοῖς ἥρωῶν φθεγξάμενοι στόμασι.

99.—ΛΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΤ

"Ιξαλος εὐπάργων αὐγὸς πόσις ἐν ποθ' ἀλωῆ
οἴης τοὺς ἀπαλοὺς πάντας ἔδαψε κλάσσους.
τῷ δὲ ἐπος ἐκ γαλης τόσον ἄπνε "Κεῖρε, κάκιστε,
γραῦθιοις ἴμέτερον κλῆμα τὸ καρποφόρον
βίξα γὰρ ἐμπεδος οὖσα πάλιν γλυκὺνέκταρ ἀνίσαι,
οὐσιον ἐπισπεισαι αἱ, τραγη, θυμέτῳ."

100.—ΑΛΦΕΙΟΤ ΜΙΤΤΛΗΝΑΙΟΤ

Ληγοῖς ὁλιγων ιορή γραψέ, τὴν ἀσαλευτον
Λίγαιος Κροιόης ἀρμίσατ' ἐν πελάγῃ,
οὗ τι σε ἐιδαίην, μᾶς τούς, δέσποινα, βοισοι,
εἰρίσας, οὐδὲ ληγοῖς ἐφόμαι Ἀγιπάτρους
ἀλβίζω δὲ, διτ Φοῖβον ἐδιξαο, καὶ μετ' Ολυμπον
Λητεμις οὐκ ἀλληλε ἡ σε λέγει πατρίσα.

101.—ΤΟΥ ΛΥΤΟΥ

Πρώτην ὀλέγαι μητ ἐν ὅμιλοισι, αἱ ἐτι λοιπαι
πατρίσεοι πολλῷ γ' αἰπύτεραι πεέλωρ

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98.—STATYLLIUS FLACCUS

Thy two Oidipodes and the relentless hate of Electra, and the Sun driven from heaven by the feast of Atreus, and thy other writings that picture the many woes of princes in a manner worthy of the chorus of Dionysus, approved thee, Sophocles, as the chief of the company of tragic poets; for thou didst speak with the very lips of the heroes.

99.—LEONIDAS OF TARENTUM

THE nanny-goat's nimble, bearded spouse once in a vineyard nibbled all the tender leaves of a vine. The vine spoke thus to him from the ground: "Cut close with thy jaws, accursed beast, my fruitful branches; my stem is entire, and shall again send forth sweet nectar enough to serve as a libation for thee, goat, when thou art sacrificed."¹

100.—ALPHEIUS OF MITYLENE

To Delos

HOLY nurse of Leda's babes, whom Zeus anchored immovably in the Aegean main! I swear, gracious lady, by thy own gods, that I will not call thee wretched or follow the verses of Antipater.² I deem thee blessed in that thou didst receive Phoebus, and that Artemis, after Olympus, calls no land her fatherland but thee.

101.—BY THE SAME

FEW are the birth-places of the heroes that are still to be seen, and those yet left are not much

¹ *cp.* No. 75.

² See No. 408 below.

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αῖντι καὶ σέ, τίλαιτα, παρερχόμενος τῷ Μυκήνῃ
ἔγνων, αἰπολίου πατος ἐμματέρην,
αἰπολικὸν μήματα γένων δὲ τις, "Η πολύχρωσ," 5
εἶπεν, "Κυκλώπων τῇδε ἐπέκειτο πόλις."

102.—ΑΝΤΩΝΙΟΥ ΛΙΓΕΙΟΥ

"Η πολύχρωσ Περάῖρος ἀνρόπτολις αἴθιοιο,
ἡ πικρὸν Τλιαῖτις ἀντέρη θηραφαίην,
αἰπολιοστὴν εὐαλῶν ἔμμασισιν ἐνείματ,
τίσασα Πριάρον εἰμοτιν ὅψε δίκας.

103.—ΜΟΤΗΔΟΤ ΜΟΤΝΑΤΙΟΥ

"Η πολύχρωσ ἔρῳ το πάλαι πόλις. ἡ τοι' Ατρειέων
οίκον ἄπ' οὔραιον δεξαρέων γένεις,
ἡ Τροίην πέρπασα Θεόκτιτον. ἡ Βασίλειον
ἀσφαλεῖ. Εὐλόγων οὐδεὶς τοῦ θυμέων,
μητροβοτος κείμει καὶ βούτορος ἡδα Μυκήνῃ,
τοι τὸν ἔρῳ μερικῶν τούτον' εχομενα μόνον.
"Τλιτὸν ἢ Νερέσσι μετληγμένον, εἶ τοι. Μυκήνῃ
μηνέθι ἐρμαρένεις, έσσει, καὶ ἵσσει πόλις.

104—ΛΑΦΕΙΟΥ ΜΙΤΤΑΙΝΑΙΟΥ

Ληρες. Όμηροι μίθοι, καὶ Έλλαῖος ιέρον οὖθας,
καὶ χριστὸν το πάλαι Ηρακλεός ἀνεροπάλι.
Εσσεσσιθε ἥραστος κείμει κλέος, δι τοτε Τροίης
ἱητεγμαν κατὰ γῆς Θεόδορον στέφανον.
αλλ' η μητροβοτονον εἰτια πολιην αἰ το ποποιησι
δείκνυσθε εὑρύκων αῦλια βουκολίων.

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higher than the soil. So, as I passed thee by, did I recognise thee, unhappy Mycenae, more waste than any goat-fold. The herds still point thee out, and it was an old man who said to me, "Here stood once the city, rich in gold, that the Cyclopes built."

102.—ANTONIUS

On the Same

I, once the stronghold of sky-mounting Perseus, I, the nurse of the star¹ so cruel to the sons of Ilium, am left deserted now to be a fold for the goat-herds of the wilderness, and at length the spirit of Priam is avenged on me.

103.—MUNDUS MUNATIUS

I, MYCENAE, the city once so rich in gold, I who received into my walls the house of the Atreidae, sons of Heaven, I who sacked Troy that a god built, I who was the secure royal seat of the Greek demigods, lie here, the pasture of sheep and oxen, with naught of my greatness left but the name. Well hath Nemesis borne thee in mind, Ilios, since now, when Mycenae is no longer to be seen, thou art, and art a city.

104. —ALPHEIUS OF MITYLENE

Argos, thou talk of Homer, and thou holy soil of Hellas, and thou stronghold of Perseus once all golden, ye are perished, and with you the light of those heroes who once levelled the god-built battlements of Troy. Now Troy is a city more powerful than ever and you are fallen and are pointed out as the stalls of lowing cattle.

¹ Of the Atridae.

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105.—ΑΔΕΣΗΠΟΤΟΝ

Ἐκλάσθη ἀνέμοισι πίτυς. τί με τεύχετε νῆα,
ταυγήν ἀνέμοι χερσόθι γενιαμένα;¹

106.—ΛΕΩΝΙΔΑ [ΤΑΡΑΝΤΙΝΟΤ]

Ολσαῖα πῦρ μ' ἔφλεξε, τόσηρ ἄλι μετρησασαν,
ἴν χλωρί, τῇ πενκας εἰς ἴμε καταρένη,
ἥν πέλαγος ἐπέσωσέν, επ' ὑδρος ἀλλὰ θαλάσσης
τῇρ ἴμε γενιαμένη εἶρον ἀπιστοτέρην.

107.—ΤΟΥ ΑΥΤΟΥ

Τὴρ μικρήν με λέγουσι, καὶ οὐκ ἵσα ποντοπορευταίς
ταναι ειθίνειν ἀπρομον εὔπλοιην
οὐκ ἀπόφημ δέ έγώ οὐδὲ με σκάφος, ἀλλὰ θα-
λάσση
πᾶν τινος οὐ μέτρον ἡ κρίσις, ἀλλὰ τύχης,
ἴστω πηδαλίους ἐπέρη πλίον ἀλλο γάρ ἀλλη
θύρασος έγώ εἴηται εἰμοσι σωζομένη.

C. Mattole, in *Collection from the Greek Anthology*, 1853,
p. 131.

108.—ΑΔΕΣΗΠΟΤΟΝ

Ο Ζεὺς πρὸς τον Ερωτα· “Βελη τὰ σὰ παντ’
ἀφελοῦματ”
χῶ πτανος· “Βρέγα, καὶ πολλούς εσγ,”

109.—ΙΟΤΑΙΟΤ ΔΙΟΚΛΕΟΤΣ

Οἷς φῶ εἰτε σπανύ μέταιμι σε, τῇρ ἴπι πολλοὺς
ἀντιπαλούς πιατρού σιμιαχον ὥπλισσομεν,

¹ *cp. No. 30 above.*

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105.—ANONYMOUS

I AM a pine tree broken by the wind. Why make a ship of me who tasted on land the ship-wrecking gales?

106.—LEONIDAS OF ALEXANDRIA

I AM a ship that, after I had traversed so many leagues of sea, the fire burnt on the land that had stripped herself of her pine-trees to build me. I, whom the sea spared, perished on the shore. I found her who bore me more faithless than the sea.¹

107.—BY THE SAME (?)

THEY call me the little skiff, and say that I do not sail so well and fearlessly as the ocean ships. I do not deny it; I am a little boat, but small and great are all the same to the sea; it is not a matter of size, but of luck. Let another ship have more rudders²; one puts his trust in this and another in that, but may I be saved by the grace of God.

108.—ANONYMOUS

SAID Zeus to Love: "I will take away all your darts." Said the winged boy: "Thunder at me if you dare and I will make a swan of you again."

109.—JULIUS DIOCLES

I KNOW not whether to call thee a shield, thee, the faithful ally with whom I armed myself against many

¹ For imitations of this see Nos. 34, 36, 398.

² Large ships had several.

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εἰναι βαῖον ἔμαι πόλτον σκάφος, οὐ μέντοι την
οὐλλυρίην κόρποσας γηκτὸν ἐπ' ἡγόρας.
Λρεος δὲ πολέμους ἴψυχον χόλον, εἴ τε θαλάσσην 5
Νηρῆος· σὺ δέ ἂρ' ἵς ὅπλον ἐν ἀρβοτέροις.

110.—ΑΛΦΕΙΟΤ ΜΙΤΤΑΙΝΑΙΟΤ

Οὐ στέργω βαθυληίους ἄρούρας,
οὐκ ὄλβον πολιχρυσον, οὐδὲ Γόρην·
αὐτάρκως ἔραμαι βίον, Μακρῖν·
το Μηθερ γὰρ ἀγανάκτην με τίρπει.

111.—ΑΡΧΙΟΤ ΜΙΤΤΑΙΝΑΙΟΤ

Θρησκας αἰρεῖτο τις, ὅτι στοναχεῖσθαι μεν νίας
μητέρος ἐκ κολπῶν πρὸς φυσικὸν ἔρχομένον,
εἰπαλι δέ ὄλβιξοντιν ὅπους αἴδην λιποῦται
ἀπριᾶς. Κηρύν λιτρής ἔμαρψε Μόρος,
οἱ μὲν γηρ ζωοτες δὲ παιτῶν περιδιπή
ἐς κακά, τοὶ δὲ κακῶν εὖραν ἀκος φθίρειν. 5

112.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Τρίς δέκα με τυπεῖσιν καὶ εἰς τὴν μίντιν ἀστριν
φυσίν ἔμαι εἰς ἄρκει καὶ δεκάς η τριτατηρ
τούτο τῷτο ἀνθρωποις βιοτῆς ὄρος· οὐδὲ ἐπὶ τούτοις
Νεστορε καὶ Νεστωρ εἰς ἄδην,

113.—ΗΑΡΜΕΝΙΩΝΟΣ

Οἱ καρποὶ πάχει κύρου καρποσαντε μοι· οὐδὲν ἐκπρεπῆν
πάχει κύρου καὶ τὸς τούτος κύρου ἐκεντίαν.

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foes, or rather my little sea boat, since thou didst support me swimming from the doomed ship to the shore. In war I escaped the wrath of Ares, and on the sea that of Nereus, and in each case thou wast my defence.

110.—ALPHEIUS OF MITYLENE

I CRAVE not for deep-soiled fields nor wealth of gold such as was Gyges.¹ I love a self-sufficient life, Maerinus. The saying “naught in excess” pleaseth me exceedingly.

111.—ARCHIAS OF MITYLENE

WE should praise the Thracians because they mourn for their children when they issue from their mothers' wombs to the light, while on the other hand they bless those on whom Death, the unforeseen servant of the Fates, lays his hand. For the living ever pass through every kind of evil, but the dead have found the medicine of all.

112. ANTIPATER OF THESSALONICA

THE astrologers foretold that I would live thir-
teen and twice three years, but I am satisfied with
the three decades. For this is the right limit of
men's life. Longer life is for Nestor, and even Nestor
went to Hades.²

113. PARMENION

THE bugs fed on me with gusto till they were
disgusted, but I myself laboured till I was disgusted,
dislodging the bugs.³

¹ King of Lydia. ² *ep.* vii. 157, an imitation of this.

³ The play on words cannot be reproduced.

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114.—ΤΟΥ ΑΥΤΟΥ

Ηαῖος ἀφ' ἴψηλῶν κεράμων ὑπὲρ ἄκρα μέτωπα
κύπτοντος· Μοίρα μηπιάχοις ἄφοβοι,
μοίητορ ἐξόπιθεν μαζῷ μετέτρεψε τόημα·
εἰς ἦν τέκνῳ ζωὴν ἐν κεχάριστο γαλα.

115.—ΑΔΕΣΗΙΟΤΟΝ

Ἄσπις· Λχιλλῆος, τὴν· Εκτορος ἀμα πιοῦσαν,
Λαρπιάσης Δαραῶν ἵρε κακοκρισίγ
τανγροῦ δὲ θάλασσα κατέσπασε, καὶ παρὰ τύμβοι
Λιαντος μηκτὴν ὥρμισεν, οὐκ Ἰθάγη.

115B.—ΑΛΛΟ

Κανα Ποσειδώνος ὄκασεν πολὺ μᾶλλον· Λθίους·
· · · · ·
καὶ κρίνεται· Ελλήγων οὐτερὴν ἀπέστειξε θύλασσα,
καὶ Σαλαμίς ἀπέχει κῦνος ὑφειλόμενον.

116.—ΑΛΛΟ

Ἀντις ἐν αἰγαλοῖς βοῆ, καὶ σφιντ ψινδοῖ.
αἴτοις αἱ ἵσσαλοισα, τοι ἀξιαν διπιστωτην·
· “Τηρε, παῖ Τελαμῶνε, ἔχεις αὔσος Λιανίκαο.”

The shield was awarded to Ulysses and this belt to Ajax
60

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114.—BY THE SAME

A CHILD was peeping down from the very edge of a high tiled roof (Death has no fears for little children), when its mother from behind turned away its attention by showing it her breast. Thus one fount of milk twice bestowed life on her child.

115.—ANONYMOUS

On the Shield of Achilles¹

THE son of Laertes gained by the unjust judgment of the Greeks the shield of Achilles that had drunk the blood of Hector. But when he suffered shipwreck the sea robbed him of it, and floated it ashore by the tomb of Ajax and not in Ithaea.

115B.—ANONYMOUS

On the Same

POSEIDON's judgment was far more admirable than Athena's The sea proved how hateful was the decision of the Greeks, and Salamis possesses the glory that is her due.

116.—ANONYMOUS

On the Same

THE shield cries aloud by the shore and beats against the tomb, summoning thee, its worthy bearer: "Awake, son of Telamon, the shield of Achilles is thine."

killing himself. When Ulysses was shipwrecked the shield is said to have come ashore in Salamis, the home of Ajax.

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117.—ΣΤΑΤΤΑΛΙΟΤ ΦΛΑΚΚΟΤ

Πένθιμον ἥρικα πατρὶ Πολυξένιης ὑμεῖαι
ἔμασσεν ὄγκωτον Ήφέρθε τάβων,
ἄλλε πολυκλαύτοις κόμας λακίσσατα καρῆνον
Κισσηῖς τεκίων κλαῦσε φόρμας Ἐκάρη.
· Ηράθε μὲν ἀξοῖς φθιτὸν εἴρισας Ἐκτορὰ
δεσμοῖς·
· τὸν δὲ Πολυξένιης αἷμα δέχη φθίμενος
Λιακίδη, τί τοποῦτον ἐμῇ ἀδνσσαο νη; οὐ;
πατεῖν ἔδις γάρ εμαῖς ἡπιος οὐδε τίκνει.

118.—[ΒΗΣΑΝΤΙΝΟΤ]

Ω μοι ἔγων ἥψης καὶ φέρασ σύλλογέ μοι
τοῦ μεν ἐπερχομένου, τῆς εἰς ἀποτισαμένης.

119.—ΠΑΛΛΑΔΑ

Εἰ τις ἵνερ ἄρχων ἀθέλει κολακῶν ἀνέχειθαι,
πολλοὺς ἱεῖσσει τοῖς μιαροῖς ατόμοις
ἀπει χρῆ τῷν ἄριστον, ἀπεχθαίρετα δικαίως,
μός κολακᾶς μισεῖ τοὺς κελαγενομένους.

120.—ΛΟΥΚΙΑΝΟΤ ΣΔΜΩΣΑΤΕΩΣ

Φαῦλος ἀνὴρ πότος ἔστι τετραμένος, εἰς δὲ ἀπαρα
ἀντλῶν τὰς χάριτας, εἰς κενὸν ἔξέχεις.

121.—ΛΔΗΛΟΝ

Σπάρτας καὶ Σαλαμῖνας ὡγὸν φυτὸν ἀμφιήραστον
κλαίω δ' ἡθέσων ἔξοχον ἡ προμάχων.

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117.—STATYLLIUS FLACCUS

WHEN Pyrrhus on his father's high-piled tomb celebrated in his honour the mournful wedding of Polyxena, thus did Cissean Hecuba bewail the murder of her children, tearing the hair from her tear-worn head : "Once thou didst drag dead Hector tied to thy chariot wheels, and now thou art dead thou acceptest the blood of Polyxena. Achilles, why is thy wrath so sore against the fruit of my womb ? Not even in death art thou gentle to my children."

118.—ANONYMOUS

ALAS for youth and hateful old age ! The one approaches and the other is gone.

119.—PALLADAS

If a man who is a ruler choose to put up with flatterers, he will sacrifice many to their vile mouths ; so the best men, in righteous hatred, should detest the flattered as much as the flatterer.

120.—LUCIAN

A BAD man is like a jar with a hole in it. Pour every kindness into him and you have shed it in vain.

121.—ANONYMOUS

On the Hyacinth

I AM a plant for which Sparta and Salamis dispute, and I mourn for either the fairest of youths or the stoutest of warriors.¹

¹ i.e. either for Hyacinthus or for Ajax. The flower was supposed to bear the initials AI or Η.

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122.—ΑΔΕΣΗΠΟΤΟΝ, οἱ ἐὲ ΕΤΗΝΟΤ

Ἄτθι κορα μελίθρεπει, λαλος λαλον ἀμπάξαν
 τέττηγα πτανοις ἀιτα φέρεις τέκοσιν,
 τον λάλον ἀ λαλόσσα, τον εὐπτέρον ἀ πτερόσσα,
 τον ξένον ἀ ξένα, τον θεριτὸν θεριά;
 κούχι τάχος ρίψεις; οὐ γὰρ θέμις, οὐδὲ έίκαιον,
 δλλυντὸν ὑμισπόλοντος ὑμισπόλοις στόμασιν. 5

123.—ΛΕΩΝΙΔΟΥ ΛΛΕΞΑΝΔΡΕΩΣ-

Ἐκ θούνης φάσις ἔσχεν ἐπ' ἀχράδα μηκάς ιοῦσα,
 ἐκ δ' ἴφανη τυφλήγρ μηκέτ' ἔχουσα κόρην
 εισαῦν την ἐτέρην γὰρ ἐκλετρίσεν ὅξες ἀκάνθης
 ὅξος, τοῦ ὡς τέχνης ἐνόρον ἐγρηγότερον.

124.—ΑΔΗΛΟΝ

Ποὶ Φοῖδος, πεπόνιειατ: Ληρτ ἀγαρίζεται Δάφνη.

125.—ΑΔΗΛΟΝ

Θαυμαζοτ Κελτοι ποταμῷ ζηλιμοι Ρύγρῳ
 τίκνα ταλαντειονατ, καὶ οὐ πάροι εἰσὶ τοκεσ.
 πάντι πάντι ἀθοι, τωατ λελονμέναι θεατι σεμιφ.
 αἴφα τηρι ινικα μητρος δλισθίσας ἔια κόλπων
 νηπίαχος πρωτον πρωχίσι εάκρυ, τον μὲν δείρας 5
 αἴτος, επ' ἀσπίδι θήκει οὖρ πάτη, οὐδὲ ἀλεγίξει,
 οὐ πω τηρι φεύγεια φέρει τοῦτο, πρίν γ' ἐπαθρίσῃ

¹ We are told by Asias that youth who, suffering from

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122.—ANONYMOUS, BY SOME ASSIGNED TO EVENUS
To a Swallow

HONEY-NURTURED child of Athens, is it a prattling cicada that thy prattling self has caught and carries for a feast to thy winged brood? Dost thou, the chatterer, prey on the chatterer: thou, the winged, on the winged; thou, the guest of summer, on the guest of summer? Wilt thou not drop it at once; it is neither meet nor just that singers should perish by mouths skilled in song.

123.—LEONIDAS OF ALEXANDRIA
(Isopsephon)

A SHE-GOAT rushing to browse on a wild pear recovered her sight from the tree, and lo! was no longer blind in one eye. For the sharp thorn pricked the one eye. See how a tree benefited more than the surgeon's skill.¹

124.—ANONYMOUS

On a Man cutting a Laurel with an Axe

WHERE has Phoebus gone? Mars is on too close terms with Daphne.

125.—ANONYMOUS

THE brave Celts test their children in the jealous Rhine, and none regards himself as being the child's father until he sees it washed by that venerated river. At once, when the babe has glided from its mother's lap and sheds its first tears, the father himself lifts it up and places it on his shield, caring naught for its suffering; for he does not feel for it like a father dimness of sight caused by suffusion, themselves prick the eye with a thorn.

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κεκριμένοι λουτράστε ἀλεξιγάμον πόταροι·
ἴ ε μετ' ἀλείθαιαν ἐπ' ἀληστιν ἀλγας ἔχοντα
μῆτηρ, εἰ καὶ παῖος ἀληθέα αὐτε τοκεῖα,
ἔσθιχται τρομίουσα, τι μήσεται ἀστατον ὑδωρ.

10

126.—ΑΔΕΣΗΠΟΤΟΝ

Ταῦς ἀν δύο δύος Κλεταιμήστρη Ορέστον μέλλοντο
αὐτὴν σφάξαι.

Ὕδη ξέπος θύμετος: κατὰ φραστέρος, ἢ κατὰ μαζῶν;
γαστὴρ ἡδὲ ἐλόχευσσεν, ἀνεθρέψαντο δὲ μαζοῖ.

127.—ΑΔΕΣΗΠΟΤΟΝ

Δε τεραλειφθῆ μικρον ἐν ἀγροτιν ἴδιος οἶνοι,
εἰς ὅξυ τρέπεται τοῦτο τὸ λεπόμενον
οὗτο ἀπαντλησας τὸν ὄλον βίον, εἰς ταῦθι δὲ ἀλθῶν
γῆρας, ὁ προσεργέτης γίνεται ὕβριχολος.

128.—ΑΔΗΛΟΝ

Εἴρητε Ἀράσιον, καὶ ἐπινερ γέωρ: σβέννυστο δέ πηγαί,
καὶ ποταμος κεκιαστο, καὶ δὲ τι δεκαδέος θύρα.

129.—ΝΕΣΤΟΡΟΣ

Ιδρυτε τὸ μήν, τῇ εἰ διελλε, τῷ δὲ ἦν δὲτι ποθρον ἐν
εὐηγή
αὐτῷρ διεβιβίσας ποταμῷ ἵπεθηκε γίνειον,
πόλις δὲ μητρὶ Κηφισίος εἰσὼ γένεται ἀργαλον δὲ
ἀποτελεῖται εκδοριζε, εἰτερχομένην εἰ γενθραν,
Κηφισίον ποταμον ἀλεκτίστη πολλοιτι Στιαδατ.

5

¹ Nestor of Laranda wrote *Metamorphoses* in verse and we

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until he sees it judged by the bath in the river, the test of conjugal fidelity. The mother, suffering new pangs added to those of childbirth, even though she knows him to be the child's true father, awaits in fear and trembling the pronouncement of the inconstant stream.

126.—ANONYMOUS

(*What Clytaemnestra might have said when Orestes was about to kill her*)

WHERE dost thou direct thy sword, to my belly or my breasts? This belly brought thee forth, these breasts nurtured thee.

127.—ANONYMOUS

If a little sweet wine remains in a vessel, this remnant turns to vinegar. So the old man who has quite emptied life and has reached the depth of old becomes sour-tempered.

128.—ANONYMOUS (BUT PROBABLY FROM THE SAME POEM AS THE FOLLOWING)

The dragon crept down and drank water. The sources were exhausted and the river became dry dust, and still the brute was athirst.

129.—NESTOR¹

PART of it was crawling, part of it was about to crawl, and the rest was still torpid in its lair. But it thirsted and put its jaws in the stream. Then all Cephisus ran into them, and horrid gurgling sounded in its throat. As the water sunk, often did the nymphs lament for Cephisus that was no more.

have here extracts from this poem. See also Nos. 364 and 537. We do not know what this story of the dragon was.

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130.—ΑΔΗΛΟΝ

Παλλάίος εἰμὶ φυτόν· Βρομίου τί με θλίβετε κλῖνες;
ἀρατε τοὺς βότρυας παρθένος οὐ μεθια.

131.—ΑΔΗΛΟΝ

Οἴηστι ἐν εὐλιχοῖς βλαύθρῳ πίτιν ὑέτιός με
πρέπειζον γαῖης ἔξειλοτε νοτος·
ἐγένετο ταῦς γενόμενος, ἀπομονώσας ἄφεντος μαχωμάτος
ἄνθρωπον τάλαμος οὐ ποτε φαινόμενον.

132.—ΑΔΕΣΗΠΟΤΟΝ

Σωφροσύνη καὶ Ερως κατεναύτῳ αλληλοισιν
εὐθεῖτες φυχάς φλεσαν ἀμφοτέροι·
Φαιέσθητο μὲν κατέναι πνεύσεις πόλεος Ἀππολύτου
Ἀππολύτου οὐδέποτε συνφροσύνη,

133.—ΑΔΗΛΟΝ

Ἐκ της ἀπαξῆς γρήμας πάλι λευτερὰ λέκτρα διοικεται,
ναυηγὸς πλώσει δις βυθὸν ἀργαλέον.

134, 135.—ΑΔΗΛΟΝ

Ἐλπίς, καὶ σὺ Τέχη, μήτη χαρετε τὴν ὁδὸν εὑρον
οὐδεὶς γάρ ασφετέρας ἐπειστρομένος. Ἐρρετε ἔμφω,
οἶνονεν ἐν μεριστεσσαι πολυπλακίνης μαλα δατέ.
ὅποια γάρ οὐτρικῶν οὐδὲ ἴσπεται. Ὅμηρος ἐν ἥματι
διαστροφῇ, οὐδὲ ὅππισθ, ἔριζολλοτε, «ἴάζε» εἴναι.
Ἐρρετε κακὴ γῆλάνη, πολυπόδιονες Ἐρρετε ἔμφω.

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130.—ANONYMOUS

(*The Olive-tree speaks*)

I AM the plant of Pallas. Why do you clasp me,
ye branches of Bacchus? Away with the clusters!
I am a maiden and drink no wine.

131.—ANONYMOUS

I WAS a sturdy pine on the mountain ridge, and
the rainy south wind tore me up by the roots. Then
out of me was built a ship to fight again with the
winds. Ye men, ye never flinch from aught.

132.—ANONYMOUS

CHASTITY and Love, meeting in the lists, both de-
stroyed life. Her burning love for Hippolytus slew
Phaedra, and his pure chastity slew Hippolytus.

133.—ANONYMOUS

IF one who has once been married seeks another
wife, he is like a shipwrecked sailor who sets sail
again on the dreadful deep.

134, 135.—ANONYMOUS

HOPES and Fortune, a long farewell to you both!
I have found the way. I no longer take delight in
aught of yours. Away with both of you! for ye lead
men far astray. Ye present to our minds, as in
visions of sleep, things that never shall really be, as
if they were. Away with thee, poor puppet, mother
of many woes; away with you both! Make sport,

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παῖξαι', εἰ γέ θέλειτε, ὅτις ἐμοῦ ὑστεροῦ συντα
σθρατὸν οὐ τούτοις σπερ θέμεις ἔστιν τοῖς.
ἀπρεκίνης μῆλα — ἀστινάκης Τύχη ἔστιν θρονοῖσιν
ἔστιν γῆρας ἀδειαίος, τοι δὲ ἐπιτλεοφοῖς επελοντα. 10
γράψει τίς; οὐδὲ θεός τίνεις εἰπεκεν; οὐδὲ καὶ αὐτός.

136.—ΚΤΡΟΤ

Λίθε πατέρῳ μὲν δίκαιον διατίμαχον μῆλα καμένην.
ἄλλο καὶ ὅτιον πτελέρωτι καθίσμανος, ἢ ὅτιον πτερύγης
ανθρώποις καλάμοισι ἐμές τεττετεκον ἄνδρας,
Πτερόεις, φεγγοῖσιν ἀπετρινοῦν πτέλαις ἄλλοι
πατρέας μαστεύονται. ἀπαρρέλων δέ οὐ πᾶσιν
οὐδεὶς εὐθίμες διηδυστεῖται μελίσσας.

137.—ΓΡΑΜΜΑΤΙΚΟΤ

τυὸς ἡμιξύρον πρὸς Ἀδριανὸν τὸν βασιλέα

Πριντι μοι τέθηγε, τοι δὲ ἡμισεὶ λιμανὸς ἀλέγχειν
πῶσεῖ μοι, πλανέλει, μαντικὴν ἥμετον.

Πρὸς δὲ ὁ βασιλεὺς ΑΔΡΙΑΝΟΣ ἀπεκρίατο

Ἀριστοτέλους ἀλισσήν καὶ Πλωτίναν καὶ Φαΐθλουν
τοι περὶ τοῦ εἰσορόθου, τοῦ δὲ ἀποκατεπόμπεος.

138.—ΛΔΕΣΗΝΟΤΟΝ

*
Ἔτε τοις, ἀλλοι πάντας μένε τρυπῶν πλανατίλα εἴμι,
οὐ μίστε δι τοιναν πλεύρην δι μακρότερον.
οὐ τοτε μετε χρῆσθαι δοκίμην, διότι πόδε δι εἶχαν,
μένε δὲ πάντας χρῆσθαι μὴ δοκίμην, τοτε δὲ χω.

¹ This Byzantine poet is said to have written the lines when he was exiled by the Emperor Theodosius.

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if you will, of whomever ye find after me, whose mind dwells on things he should not think of. Of a truth Fortune is a delusion for all mortals; for she is without force, and mostly even without being.—Who wrote this, God knows. Why? Himself only knows.

136.—CYRUS

WOULD that my father had taught me to shepherd fleecy flocks, so that, sitting under the elms or piping under a rock, I might cheer my sorrows with music. Let us fly, ye Muses, from the stately city, and seek another home. I will announce to all that the pestilent drones have done mischief to the bees.¹

137.—A CERTAIN HALF-STARVED GRAMMARIAN TO THE EMPEROR HADRIAN

THE half of me is dead, and starvation is subduing the other half. Save, Sire, a musical semitone of me.²

THE EMPEROR'S REPLY THERETO

THOU dost wrong both Pluto and the Sun by looking still on the latter and failing to go to the former.

138.—ANONYMOUS

I WAS once young, but poor; now I am old I am rich. I alone of mortals was miserable both in youth and age. When I was able to use riches I had nothing, and now, when I cannot use them, I have them.

² *i.e.* half at least of my learned self.

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139.—ΚΛΑΤΔΙΑΝΟΤ

Μαχλὸς ἐνκροτάλοισιν ἀγενίζουσα χορεῖαι,
ἴζηντα παλλομένοι τινάμφασι χαλκοῦ ἀμασοῖ.

* * * * *

τῆς μὲν ἴποκλέπτων πολιῖν τρίχη, γείτονα μόριος,
ἴδεμάτοις ἀκτίσι χαρασσεῖται ὄμριτος αὐγῆ;
ψευδόμονος δ' ἵριθηρα κατέρριψεν ἀχαϊος αἰόνιος,
ἄγλαιη στέψασα νόσην κεκαλυμμένα μῆλα.

140.—ΤΟΥ ΑΥΤΟΥ

Ἐξηρη χαλκεύπεζον ἐπὶ τροβίφοις Ἐλκῶνος
ιστήκει θεραπων τις ἐπερ ματοι μεμαρτων,
οἵσ' ἰθελει μαργόντι πομιῶν ἐπιβαθμην ἀιδῆς
τούτεκα μνι θωρηξεν μάτι παλυμητις ἀναγκη.

141.—ΑΔΕΣΠΟΤΟΝ

Κοτῷ πάρ ελαΐῃ ληθαργειος ἥδι φρεστλη⁵
κείμειαι, ἀλλιδον τοῦσαν ἀπεισέσασιν.
ἔξθηρε ελένης γάρ ο παλμογειας ἦτο λαταγη,
καὶ τοι ἀναθηγει ταντος ἔτιστε μολοις,
πληγηι ε ἀμφιτέροις ἐγενοτ' ἀκες, αἰσθομεν αὐτοῖς
έγρετο, τοι δ' ὑπερ φεντλός ἕριψε κάποιος.

142.—ΑΔΕΣΠΟΤΟΝ

Κρημανίσταν, βίνερι, Νοριδον ἵριθηρα Πάνα
αἴθημε¹, τοι περιγραν τελεο μένησε δύριοι,
τιμηο δριμειο ὄμριοι, διη μέρια τοντο μολάντες
ἀενίου πόματος, δίψαν ἀπωσάμεθα.

¹ Probably a library or hall of a literary institute

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139.—CLAUDIANUS

THE wanton, accompanying her dance with shrill shrieks and castanets, beats the brazen clappers together with quivering movements. Her grey hair, the harbinger of death, is concealed by . . . She tortures her eyes to dart ineffectual flashes ; her false colour is sicklied o'er by the pallor of shame ; while a fictitious splendour clothes her hidden breasts.

140.—BY THE SAME

A SERVING-MAN stood in the porch of Helicon¹ bearing on his shoulders a brazen-footed stool he had seized, and would not give it to me, tired as I was, to sit on and recite. Therefore ingenious necessity sharpened my wit to deal with the situation.²

141.—ANONYMOUS

A MAN in a lethargy and a maniac lying in one bed ridded each other of their respective maladies. For the one, made daring by his madness, leapt from the bed and belaboured the insensible man all over. The blows cured both, waking up the one, and his great exertion throwing the other into a sleep.

142.—ANONYMOUS

WE do worship to horned Pan, the walker on the crags, the leader of the Nymphs, who dwelleth in this house of rock, praying him to look with favour on all us who came to this constant fountain and quenched our thirst.

² What he means is a mystery to us. The circumstances must have been known to the public.

GREEK ANTHOLOGY

143.—ΑΝΤΙΠΑΤΡΟΥ

Λεπός τοι ἔμρος οὗτος ἐπεὶ παρὰ κύριαν πηγὴν
ἱερυμαι γενερῆς εσπότες ἥμερος,
ἄλλα φίλος· πόρτῳ γάρ εἰπε πλατὺν ἐμμαίνοντι
χαῖρο, καὶ γαντας εἰς ἄμεινονέμεταις.
Ιχάσκει τὸν Κύπρον ἐφρό δὲ σοι η ἐρωτή
οὔρος, η χαροπῆ πιεῖσθαις ἐν πελαγεῖ.

144.—ΑΝΤΤΗΣ

Κυπρίος οἶνος ὁ χῶμας, ὃποιοι φίλοι επλετο τῷρον
αἴσιον ἀπ' ἡπείρουν λαμπρούν οὐρανού πελάγος.
ὅφρα φίλοι γαντηγῇ τελῆς πλάνοι· ἀμφὶ δὲ πάντος
εἰμαίνει, λιπαροὶ δέρκομέντος ξουντον.

145.—ΑΔΕΣΗΠΟΤΟΝ

Κλεψόν εἰς ἀληφή, ὅτε έγι οὐδοφορεῖταις φύρας,
Διωρέψης ὁ κύνων Κροτονίον ἑγέλα,
καὶ αγριωτας ὁ γέρων τὸ τριβονικόν ἐγρής ἐκείνου,
τοῦ πολιτεύεται ποταμοῦ γριπανού ἀφισσαμένου,
ἔπειτα "Ἐλαῖοι καὶ τὸν πλεῖστον τόπον ὅπαλα γαρ οἴχον,
τάκτα φέρον σύνεμοί Κροτον, σύνεισθε οὖτε οἴχεται."

Ausonius, Epigr. 54.

146.—ΑΔΕΣΗΠΟΤΟΝ

Ἐλαῖοι καὶ Νέμειον Ιόνιον παρὰ γλυπτοῦ ἐπενξα,
τὴν μὲν ἕρην ἐντίτητε τῷρε τοῦτο, μηδὲ μηδενὶ ἔχει.

¹ Paetolus.

THE DECLAMATORY EPIGRAMS

143.—ANTIPATER OF SIDON

SIMPLE is this my dwelling (beside the big waves am I enthroned, the queen of the sea-bathed beach), but dear to me; for I delight in the sea, vast and terrible, and in the sailors who come to me for safety. Pay honour to Cypris, and either in thy love or on the gray sea I shall be a propitious gale to bear thee on.

144.—ANYTE

This is the place of Cypris, for it is sweet to her to look ever from the land on the bright deep, that she may make the voyages of sailors happy; and around the sea trembles, looking on her polished image.

145.—ANONYMOUS

DIogenes the cynic, on his arrival in Hades, after his wise old age was finished, laughed when he saw Croesus. Spreading his cloak on the ground near the king, who once drew great store of gold from the river,¹ he said: "Now, too, I take up more room than you; for all I had I have brought with me, but you, Croesus, have nothing."

146.—ANONYMOUS

I. EUXUS, have set up Hope and Nemesis by the altar, the one in order that thou mayst hope, the other that thou mayst get nothing.²

² The epigram seems to be facetious. The dedicatory whose name means "benignant" really had a spite against mankind.

GREEK ANTHOLOGY

147.—ΑΝΤΑΓΟΡΟΤ ΡΟΔΙΟΥ

Ω ἵτε Διήμητρος πρὸς ἀνάκτορον, ὃ ἵτε, μίσται,
μὴ εἰ νέατος προχοΐς ἐσίδε χειμερίους,
τοῖον γὰρ Ξενοκλῆς ἢ Ξείνιος ἀσφαλεῖς ἥμαρ
ζεῦγμα ἔιλλα πλατύος τοῦτο ἐβαλεν ποταμοῦ.

148.—ΑΔΕΣΗΟΤΟΝ

Τον βίον, Ηράκλειτε, πολὺ πλέον ἥπερ δὲ τοῦτο
εἰκρυεῖ τὸν ὁ βίος ἐστ' ἀλειφότερος,
τον βίον ἀρτι γέλα, Δημόκυμπτε, τὸ πλέον ἡ πρὶν
τὸν ὁ βίος παιτῶν ἐστι γελοιότερος,
εἰς ἕμας τε καὶ αἴτος ἄρδη, τὸ μεταξὺ μεριμνῶ
πῶς ἄμα σοι κλαυστῷ, πῶς ἄμα σοι γελάσω.

149.—ΑΝΤΙΠΑΤΡΟΤ

Εἴχεν Λαμπτεῖον ἡ Βοκέρριας σίκ ἀπὸ πολλῶν
πολλα, μῆτρας εἴσοις καὶ βίος εὐπορήμη,
ἀλλὰ γῆρας εἴσοις πέντε φίνει φίδονον· ἡματιὶ δὲ αὐτῷ
θῆγες οὐκ, την φύνε εἴσοις ἐναποκλη.
μαρτυρας δὲ ἀρδηγχές ἐπαύδατο, ἀμματι πάρηγ
εἰς ταῦτας βιωτην ἀχριτίους ἐφέματεν.

150.—ΤΟΥ ΑΥΤΟΥ

Ιλαῖτος Λαμπτεῖον ἐδιμάλις μία καὶ τριχομαλλος
ἡν τίστε εἰς ταῦταν λίμνην ἐλαύρε θύμης.
μηδιστε δὲ ἀμφιστέμενον ἀμυνετο λίκνος, ἐκτανε δὲ αἷλις
την ἐφαράλιην πετίης εἴσοις φλετον σουκόλιον.
προσθέτῳ δὲ τῇ ἱράνῃ κατ' αὐχένος ἄμμα λυγώσας,
εἰκρυτος ἀμυνέσθω εἰτθαίς παρ καλύψῃ,

THE DECLAMATORY EPIGRAMS

147.—ANTAGORAS OF RHODES

Hie ye, hie ye, ye initiated, to the temple of Demeter, fearing not the winter floods. So safe a bridge for you hath Xenocles, the son of Xeinis, thrown across this broad river.¹

148.—ANONYMOUS

WEEP for life, Heraclitus, much more than when thou didst live, for life is now more pitiable. Laugh now, Democritus, at life far more than before; the life of all is now more laughable. And I, too, looking at you, am puzzled as to how I am to weep with the one and laugh with the other.

149.—ANTIPATER OF THESSALONICA

ARISTIDES the . . . had not much from many sources, but his fortune was one ewe and one cow. Yet, notwithstanding his poverty, he escaped not Envy, and in one and the same day wild beasts killed the sheep and a difficult birth the cow. Hating the sight of his yard, in which the sound of bleating was silent, he hanged himself by the strap of his wallet from this wild pear-tree.

150.—BY THE SAME

ALL the wealth of Aristides was one heifer and one fleecy sheep. By their means he kept famine from the door. But he lost both; a wolf killed the sheep and the cow perished in labour. His poor stock was gone, and noosing his neck in the strap of his wallet, the wretched man died close to his cabin, which no longer echoed to the sound of lowing.

¹ The bridge was over the Cephissus on the road to Eleusis. Xenocles' services in building it are mentioned in an inscription.

GREEK ANTHOLOGY

151.—ΤΟΥ ΑΥΤΟΥ

Ποῦ τὸ περίβλεπτον κάλλος σέσ, Δωρὶ Κόρινθοι:
 ποῦ στεφάναι πύργοι, ποῦ τὰ πάλαι κτέανα,
 ποῦ νηροὶ μασίρων, ποῦ ἡ ὥρατα, ποῦ δὲ ἡμέρατες
 Σισύφαι, λαῶν θ' αἱ ποτὲ μυρτάκες:
 οὐδὲ γῆρας αὐδὲ ιχνος, πολυκάρπηρ, σεῖο λέλεπται,
 πάντα τὶς αυμαρρήφας ἔβιβαρεν πόλεμος.
 μοῆραι ἀπόρθητοι Νηρηΐδες, Ὄκεανοῦ
 κοῦραι, σῶν ἀχέων μύαροις ἀλευάνες.

152.—ΔΓΛΩΦΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

"Ἄσσε πιεῖς ἀ οἰδεινά Πειάδαι πόλις, ἀν ἀλαπαζαῖαι
 Ἐνδίγοντες εἰκέτης οὐκ ἐπίδισσεν ἤρης
 ἵμεροι, ἀλλ' ἐπποιοι κακὸν ξύλον. αἴτιος δὲ Ἐπειδὴς
 κατθάπε πρὶν τεῦχαι συμπάνταν παρίσα.
 οὐδὲ γῆρας ἄν, Ἀτρειδῶν ὄροφηφάσιοι ἀψαλίγοντες πῦρ,
 οὐτοις ἴφ' ἱμετέρης λινοσιν ἴραπομαν,

153.—ΤΟΥ ΑΥΤΟΥ

*Ω πέλε, τῇ αέρα κεῖνα τὰ τείχεα, τῇ πολιορκεῖαι
 νηροί; τῷ δὲ βοῶν κρατεῖα τεμπομένων;
 τῇ Ηαφίος ἀλαζούσῃ, αἱ διπολυχόνιος ἐφεστρίς;
 πῇ δὲ Τριτογενοῦς δείκελον ἐνδαπίης;
 πάντα μάλλος χρονοῦ τε χάλιν τοι Μούρι κραταῖ
 ἤρπαστεν, ἀλλοιοιρ ἀμφιβαλλοῦσα τούχην,
 καὶ τε τάπος οὐκούσε βαρὺς φέύσοις ἀλλ' ὥρα μοῖρον
 οὐνομητι παν κρυφαῖ καὶ εἶλος ποιεῖσθαι.

THE DECLAMATORY EPIGRAMS

151.—ANTIPATER OF SIDON

WHERE is thy celebrated beauty, Doric Corinth?
Where are the battlements of thy towers and thy
ancient possessions? Where are the temples of the
immortals, the houses and the matrons of the town
of Sisyphus, and her myriads of people? Not even
a trace is left of thee, most unhappy of towns, but
war has seized on and devoured everything. We
alone, the Nereids, Ocean's daughters, remain inviolate,
and lament, like haleyon, thy sorrows.

152.—AGATHIAS SCHOLASTICUS

On Troy

I AM the once famous city of Priam, which not the
ten years' war of the Greeks succeeded in sacking
by open force, but the cursed wooden horse. Would
that Epeius had died ere he had wrought that wooden
trap. For never then had the Greeks lit the fire
that licked my roofs, never had I sunk down on my
foundations.

153.—BY THE SAME

On the Same

WHERE are those walls of thine, O city, where thy
temples full of treasure, where the heads of the oxen
thou wast wont to slay? Where are Aphrodite's
caskets of ointment and her mantle all of gold?
Where is the image of thy own Athena? Thou hast
been robbed of all by war and the decay of ages, and
the strong hand of Fate, which reversed thy fortunes.
So far did bitter Envy subdue thee; but thy name
and glory alone she cannot hide.

GREEK ANTHOLOGY

154.—ΤΟΥ ΛΥΤΟΥ

Ιλίκοις πολιοῦχε. σὲ μὲν χρυσαγέτι τηῷ,
ώς θέμις, ἀ τλάμων⁷ Ιλιος ἵγασάμην
ἀλλὰ σύ με προλίλοιπας ἔλιότον· ἀντὶ δὲ μῆλον
πᾶσαν ἀπειδρέψω τείχεος ἀγλαιον.
ἄρκιον ἢνθι θράσκειν τὸν βουκέλον· εἰ γὰρ ἄθεσμος
ἔπλετο, τὰς πάτρας οὐκ ἀλίτηνα τόσε.

155.—ΤΟΥ ΛΥΤΟΥ

Εἴ μεν ἀπὸ Σπάρτης τις ἔφει, ξένε, μή με γελάσσῃς
οὐ γὰρ ἐμοὶ μονῇ ταῦτα τέλεσσε Τίχη,
εἰ σε τις ἐξ Ἀσίης, μὴ πειθεῖ· Δαρέακοῖς γὰρ
σκέπτρος Λίγασσον πᾶσα γένεκε πόλις,
εἰ σε θεῶν τεμένη καὶ τείχεα καὶ γαστῆρας
ζηλίμων ὄφιοι ἔξεκίνωσεν ἀντίς,
εἰ μη παλιν βασίλεια. σὺνέ, δι τέκος, ἀπρομε Πύρη,
διαλλε κατ⁸ Ελλήνων σῆς ζηροσύμη σίενς.

156.—ΑΝΤΙΦΛΟΥ ΒΥΖΑΝΤΙΟΥ

Δέρκος γαρ Τίδεας θεοτη νόχον⁹ εστίσε πῶλον
εὐπλων Δαραῖον ἐργον ἥρυχος,
τοκταῖται μετ Φιππεῖς, Αθηναῖη εε κελεῖται
ἐργον ὑπόκριτον εἼ Ελλὰς ὅλη ἔισται.
η ἡδι πίταν ἀ πλοιτο τόσος στρατός, εἰ πρὸς ἄρμα
ἀπολας¹⁰ Αττικῆς ἐσθλοτερος πολέμον.

THE DECLAMATORY EPIGRAMS

154.—BY THE SAME

On the Same

HAVE mercy on me, Athena, protectress of the city. I, wretched Ilion, as was meet, worshipped thee in thy temple resplendent with gold. But thou hast abandoned me to the spoilers, and all for the sake of an apple hast stripped all the glory from my walls. Better had it been for the cowherd, Paris, to perish, for if he broke the law, it was not his country's crime.

155.—BY THE SAME

On the Same

If thou art a native of Sparta, stranger, mock me not; for I am not the only one that Fortune hath used thus. But if thou art from Asia, mourn me not; for every city now bows beneath the Trojan sceptre of the house of Aeneas. If the envious sword of thy enemies hath emptied the temples of my gods, and my walls, and my streets, yet am I again a queen, and do thou, undaunted Rome, my child, set on the Greeks the yoke of thy just rule!

156.—ANTIPHILUS OF BYZANTIUM

Look on the ambush that took Troy after ten years; look on the horse whose belly was big with the armed and silent Greeks. Epeius is building it and Athena is ordering the work, and all Hellas is emerging from beneath its back. Of a truth in vain did so great a host perish, if stratagem was more helpful to the Atreidae in the war than open battle.

GREEK ANTHOLOGY

157.—ΑΔΕΣΗΠΟΤΟΝ

Τίς θεὸν εἶπεν "Ερωτα; θεοῦ κακὸν οὐδὲν ὄφελον
ἔγραψεν, οὐδὲν αὐτῷ ματιταιεῖ.
οὐ θητὸν ἐν παλάμαις κατέχει ξίφος; ήτοί τοι ἀπιστα
τῆς θεοφράστου σκύλα ματιούσης,
μητῷρ μὲν σὺν παισὶ κατέφθιτο· αὐτῷρ ἐπ' αὐτοῖς 5
ποιητικός ἔσταιεν φῶτα λιποκτονίης.
καὶ ταῦτ' οὕτ' "Λιένος, οὕτ' "Αρεός, ἔργα δὲ "Ερωτος
λεύσσαορεν, οἷς παλέει κέντρος ὁ νηπιαχος.

158.—ΑΔΕΣΗΠΟΤΟΝ

Ἄλι τιμοτάτοις ποτε παισις ἐν ἀλληλαισι ἐπαιξον
κλήρῳ, τίς προτέρη βίβεσται εἰς ἀληφή
καὶ τρισ μὲν χειρῶν οὐδελον κυβερν. ηλθε δὲ πασῶν
ἐς μιαν· ή εἰ ἔργα κλήροις ὑφετλόμενον.
ἐν τέρπας γραπτοληπτον ἐπειτ' ὀλισθε πίσημα 5
επομένοις, οὐδὲν ηλύτερ, οὐδὲν ἡλιχερ.
ἀφεντοίς οὐ κλήρος, οὐτῷρ κακὸν ἐς δὲ τῷ λόγῳ
οὐδὲν εἴχατο θητοῖς εἰστοχα, οὐτῷρ χέρες.

159.—ΑΔΕΣΗΠΟΤΟΝ

Κρανιον ἐν τριπλαισι καταχρήστη τις ιατρον
εἰκόνα τὴν κοινὴν οὐκ ἔδακρυσε βίου·
εἰστερπον δὲ τριπλαισι οὐτοις χθένα, ταὶ λαθον ἥκεν,
ταῦρον μὲν οὐδεσποτο, δικλιδοντα δίκης.
ιατρον δὲ γάρ τε πληρει, ἀφορλατο, ταὶ τοι ἀφέστα 5
τριπλαισι, τριπλαισι ψλεμματος ἕρδαντος,
ταὶ ταῦλον εἰς ἀληφεν εκπλαζετο, τὴν οὐτοις τε
ειλαντοις χειρον εἴστοχη τοι μέμφεσιν.

THE DECLAMATORY EPIGRAMS

157.—ANONYMOUS

Who said Love was a god? We see that no work of the gods is evil, but he smiles at the blood of men. Does he not bear in his hand a sword swift to slay? Look at the incredible trophies of this deed of blood prompted by a god. The mother, with her child, lies slain, and on their bodies the man stoned by sentence of the law. This that we see is not the work of Hades or of Ares, but the work of Love. This is how the boy plays.¹

158.—ANONYMOUS

THREE girls once drew lots for fun, who first should go to Hades. Thrice they threw the die, and the cast of all fell on one. She made mockery of the lot, which nevertheless was her true destiny. For, unhappy girl, she slipped and fell from the house-top afterwards, as none could have foreseen, and went to Hades even as the lot had lighted on her. A lot tells no falsehood when it is an evil one; but as for better chance neither the prayers of mortals nor their hands can attain it.

159.—ANONYMOUS

ONE, seeing at the cross roads the skull of a dead man, wept not at the presentation of the fate common to all men, but stooping, picked up in his right hand a stone and threw it at the skull. The stone, a dumb thing in appearance, yet breathed vengeance; for, hitting the bone, it bounded off and blinded the thrower, robbing him of his sweet sight. Until his death he was punished, and bewept his foolish excellence of aim.

¹ Jealousy would appear to have been the motive of the crime.

GREEK ANTHOLOGY

160.—ΑΔΕΣΗΠΟΤΟΝ

Πρόσοτος Μούσας ἴπειξατο: τῷ δὲ ἄρ' ἑκάστη
ἀντὶ φαλαξείης βίβλον εἶωσε μίαν.

161.—ΜΑΡΚΟΥ ΑΡΓΕΝΤΑΡΙΟΥ

Πατέον ποτὲ βίβλον ἔμαις ἵπο χειροῖς ἐλίσσων
Πορφυρίξαντις εἰςον ἴπειχομένην
βίβλον οἱ βίψας ἐπὶ γῆν χειρί, τοῖς τέ θεάσαν.
“Ἐφτὰ τι μοι παρέχεις, θε γέρον Πατέοι?”
J. A. Pott, *Greek Love Songs and Epigrams*, i. p. 96.

162.—ΑΔΕΣΗΠΟΤΟΝ

Πηγὴ ἀχρίδιον καλαμοῦ φυτόν τε γῆρας ἐμέο
οὐ σῦν, οὐ μῆλον φίεται, οὐ σταθυλῆ
ἄλλα μὲν περιφέρει ἐλευθερία, λεπτὰ τομήσας
χάλεπι, καὶ στενὸν ἥσθι ὁγεπισπερτος,
ἴκε τῷν εὐτε πέμπει μέλαν ποτόν, εὔθεος δια,
τῶν ἔπος ἀφθέγγετῷ τῷσε λαλῶ στόματι. 5

163.—ΑΔΕΣΗΠΟΤΟΝ

Ἐκ πηρος Ηλιακοῦ οὐρανού μέσον ἡμέτερον οἴρως
Ἄλινις, διατανταὶ παιδεῖς εἵνεκες, πατέρα
εὐλαύρην Ληρυκινόν: “Μη φαινετος μικρόν ἐσ αἴρη
λευκός ἢ γρυπαλέος, τοι δὲ φέροντι μέρη.”

164.—ΑΔΗΛΟΝ

Τι, νε, Δικαιοπάτη, βρυγτος ἡμιχενι— Οὗτος ὁ κλέπτης
ἐνθάδε με στήσας, οὐδὲν ἔχων πρὸς ἐμέ.

¹ His history is in nine books.

THE DECLAMATORY EPIGRAMS

160.—ANONYMOUS

HERODOTUS entertained the Muses, and each, in return for his hospitality, gave him a book.¹

161.—MARCUS ARGENTARIUS

As I was turning over the pages of a volume of Hesiod, I suddenly saw Pyrrhe approaching. Throwing the book on the ground I exclaimed: "Why should I be bothered by your works,² old Hesiod?"

162.—ANONYMOUS

On a Pen

I WAS a reed, a useless plant, bearing neither figs, nor apples, nor grapes; but a man initiated me into the mysteries of Helicon, fashioning thin lips for me and excavating in me a narrow channel. Ever since, when I sip black liquor, I become inspired, and utter every variety of words with this dumb mouth of mine.

163.—ANONYMOUS

THROUGH the hail of spears from the flames of Troy the hero Aeneas bore off his father, a holy burden for a son, calling to the Argives: "Hands off! The old man is no great gain in war, but a great gain to his bearer."

164.—ANONYMOUS

"JUSTICE, who hath vexed thee?" — "This thief who set me up here, but had nothing to do with me."

¹ There is a play on the title *Works and Days* of one of Hesiod's poems.

GREEK ANTHOLOGY

165.—ΠΑΛΛΑΔΑ ΛΛΕΞΑΝΔΡΕΩΣ

Οργὴ τοῦ Διός ἐστι γνωμή, πυρὸς ἀντίοθεσια
δῶρον, ἀπηρον τοῦ πυρὸς ἀντίστοιχον,
ἄνδρα γὰρ ἵκανε ταῦς φροντίστειρ ἡρεὶ μαραίνει,
καὶ γῆρας προτετέστη τῷ νεότητι φέρει.
οὐδὲ ὁ Ζεὺς ἀμύνετος ἔχει χρυσάθρονον ἢ Ηρῆ⁵
παλλάκι γοῦν αἰτῷρ μέλειν ἀπ' ἄλλαντοι,
ηὔτι καὶ τεφέληστι μετήστοις ἀλλον Ὁμηρος,
καὶ Δία συγγράψας τῇ γαμιτῇ χήλαιο.
οὕτως οἰεῖποτέ ἐστι γρηγὴ σύμφωνος ἴσοίτη,
οὐδὲ καὶ ἐν χρυσέῳ μηρυμένῃ δαπεῖσθε.

166.—ΤΟΥ ΑΥΤΟΥ

Ηάσιν Ὁμηρος ἔστι τε κακὴ σφαλερὴ τε γραιίκα,
πισθρίνα καὶ πάγων, ἀμφιστέρας ἀλεύρον.
ἐκ γῆρας τῆς Ελένης μοιχευσαμένης φίλους ἀνέρων,
καὶ εἴδε σωφροσύνην Ηρελόπην θάνατοι.
Ἔκτις οὖν τοῦ πάνουμα μήτις χάριν ἔστι γραιάκος⁵
αὐτάρ Οδυσσεύο Ηρελόπη πρόφαστις.

167.—ΤΟΥ ΑΥΤΟΥ

Ο Ζεὺς ἀντὶ πυρὸς ἀπαλεῖν ἄλλο, γραιάκα.
εἴθε δὲ αὐτὸς γραιή, μητε τὸ πῦρ ἴψαιη
πῦρ μετ' ὅη ταχίως καὶ τεβούνται· ἐκ γραιή πῦρ
ἀσθεστον, φλεγερὸν, ποιεῖται ἀπαπτομένον.

168.—ΤΟΥ ΑΥΤΟΥ

Μῆτρες αὐλαρέεις γαρετήρ ὁ ταλας γραιάμηκα,
καὶ πυρὸς τῆς τέχνης μητίκος ἀρξαμένοις.

He oaths to the gods told by Herodotus when he
Promethes for stealing fire from the sun to mankind.

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165.—PALLADAS OF ALEXANDRIA

WOMAN is the wrath of Zeus, given to men in the place of fire, a grievous exchange.¹ For she burns up and withers man with care, and brings hasty old age on youth. Even Zeus does not possess Hera of the golden throne un vexed; indeed he hath often cast her out from the immortals to hang in the mist and clouds; Homer knew this, and hath described even Zeus as being wrath with his wife. Thus never is a woman at concord with her husband, not even when she lies beside him on a floor of gold.

166.—BY THE SAME

HOMER shows us that every woman is wicked and treacherous; be she chaste or a whore, in either case she is perdition. Helen's adultery caused the murder of men, and Penelope's chastity caused death. All the woes of the *Iliad* were for the sake of one woman, and Penelope was the cause of the *Odyssey*.

167.—BY THE SAME

ZEUS, in place of fire, bestowed another fire, woman. Would that neither woman nor fire had come into being! Fire, it is true, is soon put out, but woman is a fire unquenchable, flaming, ever alight.

168.—BY THE SAME

I, unhappy man, have married a wife who is "pernicious wrath," and my profession, too, obliges me to begin with "wrath."² Oh, man of much wrath,

² "Wrath" being the first word of the *Iliad*, which as a grammarian he had to read.

GREEK ANTHOLOGY

φύμι έγα πολύμητις, ἔχων ἵχολωτον ἀνάγκην,
τέχνης γραμματικῆς καὶ γαμετῆς μαχίμης.

169.—ΤΟΥ ΑΥΤΟΥ

Μήτις Ἀχιλλῆς καὶ διοί πρόφασις γεγόνηται
οἰδομένης περίης γραμματικευσαμένῳ,
εἴτε δὲ σὺν Δαναοῖς με κατέστατε μῆνις ἐκείνη,
πρὸν χαλεπὸς λιπὸς γραμματικῆς ὄλεσται.
ἄλλο δέ τοι μάρτιον Βριτοῦσα πρὸν Ἀχαρίμνων,
τὴν Ἑλένην ἐστὶ Ήπειρος, πτωχὸς ἐγὼ γεγόνηρ.

170.—ΤΟΥ ΑΥΤΟΥ

Νοέτιν ἀναίσχυντον ατιθαμῆς μόχυρα λογιαῖα,
σωφροσύνη κολασίας ἐπέφοι πρεμαλίον
εἰ γάρ ἔχω τον μοῦνον ἐπικείμενον ἕρθετι φραστρόν,
πῶς μη νικήσω τὴν ὑποτασσομένην;

171.—ΤΟΥ ΑΥΤΟΥ

Οὐετανα Μουσαῖον, τὰ πολιάτονα θίβλια πολῶ,
εἰς ἔτερας τέχνης τούτης τούτη μετερχόμενος,
Ηπειρος, σωζόμεθε λόγοι, συντασσομενοὶ ὥρην
πυρταῖς γαρ διαιταὶ καὶ θανάτον παρέχει.

172.—ΤΟΥ ΑΥΤΟΥ

Ἐλπίδος μὲν Τίνης ἔτε μοι μέλει, μὲν ἀλεγήζω
λοττον τῆς ἀπατῆς ἡλισθε εἰς λιμένα,
εἰδο πεντης ἀνθρωπον, ἐλευθεροῦ εἰς συνταξῶ
οἰδροστὴν πεντης τοῦτον ἀποντρέφομαι.

¹ The myth of Achilles is called "petimene" by Homer.

THE DECLAMATORY EPIGRAMS

forced to consort with wrath in two things, my calling as a grammarian and my combative wife !

169.—BY THE SAME

THE wrath of Achilles was the cause of pernicious¹ poverty to me too, since I adopted the profession of a grammarian. Would that that "wrath" had killed me with the Greeks, before the bitter hunger of grammar had put an end to me. But all to let Agamemnon run away with Briseis, and Paris with Helen, I have become poor.

170.—BY THE SAME

I CHASTENED my shameless belly by severe reasoning, correcting the troublesome gut by temperance. Indeed, if my intellect is in a higher place than my belly, how can I fail to subdue the inferior one of the two?

171.—BY THE SAME

I AM selling the implements of the Muses, the books that have made me groan so much, now that I am taking to another profession. Farewell, ye Muses. I bid thee good-bye, Learning, for syntax is the death of me.²

172.—BY THE SAME

I CARE no longer for either Hope or Fortune; their deceit is now of no account to me; I have reached the haven. I am a poor man, but freedom is my house-mate, and I turn my back on wealth which insults poverty.

² There is a play on "syntassomai," I bid farewell, and "syntax."

GREEK ANTHOLOGY

173.—ΤΟΥ ΑΥΤΟΥ

Ἄρχη γραμμάτων πεντάστιχός ἐστι κατάρα·
πρῶτος μῆρην ἔχει δεύτερος σύλλογόνην,
καὶ μετὰ ē αὐλομέτρη. Δακτῦν πάλιν ἄλγεα πολλά·
ὅ τριτον ψυχής εἰς Ἀιώνην κατέρεε· 5
τοῦ δὲ τεταρτον τὰ ἔλλορτα καὶ κύνες ἀργοί·
πέμπτον δὲ οἰωνοί, καὶ χόλος ἐπὶ Διός.
πᾶς διηγματικὸς σύνταται μετὰ πέντε καταράς,
καὶ πέντε πτώσεις, μὴ μέρη πένθος ἔχειν;

174.—ΤΟΥ ΑΥΤΟΥ

Ἐγέλασσε παιζόντων δάσος κεχύλωτο Σαρπίς,
τοῦτον ἀπ' οἰλομέτρης μητόνας ἀρχόμενον·
ἔνθα τροφος κατὰ μῆρα φύει μασθίων μετ' ἀγαρκήν,
βύβλῳ καὶ χάρτῃ ὕγειανη τενίῃ·
ίσι δὲ κατησφραγία ταῦτα παρὰ τῶν θρόνων, ἃν παρὰ
τύμβον, 5
ταῖς μητρῶν χειροῖν, ταῖς παρατριπτόμεναι.
κλεψτει εἰ δὲ οὐδεμινὶ ματθαῖ, καὶ χαλκοῖς ἀμείβει,
καὶ μόδισσον ματτεῖ, καὶ τοῖς θεσισι λέχεται.
εἰ δέ τις εἰς ἐμποτόν τοι χρυσῶν τομασθεί,
ἀποκατέ μην, πρῶτη προθέρεται, μετεῖδη, 10
ἀγρούμον τε φαρεῖς, καὶ τοῖς προτερην Ταῦτα
γραμματικοὶ στέρεας ματθαῖ οὐδενὶ στένεις.

175.—ΤΟΥ ΑΥΤΟΥ

Καλλίμαχος τολμᾷ καὶ Ηνείαν, οἷς καὶ αὐτὸς
τερρεστις γραμματικῆς, πρῶτον εχωτείης.

THE DECLAMATORY EPIGRAMS

173.—BY THE SAME

THE beginning of grammar¹ is a curse in five lines. The first has the word “wrath,” the second “pernicious,” and after that “many woes” of the Greeks; the third “leads down souls to Hades”; to the fourth belong “spoil” and “dogs”; to the fifth “birds” of ill-omen and the “anger of Zeus.” How, then, can a grammarian avoid having many sorrows after five curses and five cases (falls)?

174.—BY THE SAME

THE teachers here are those men with whom Sarapis is angry; they start from “pernicious wrath.” Here the nurse brings, perforce, the fee once a month, tying up the wretched pittance in byblus and paper, and puts the contemptible little paper, like a pinch of incense, by the master’s seat, as if by a tomb. She steals some of the small fee and changes the coins, substituting leaden ones, and she receives her commission. If any one agrees to pay a gold coin for a whole year, he changes his teacher in the eleventh month before paying up, and is so ungrateful as to make fun, too, of his former master after robbing him of a whole year’s fee.

175.—BY THE SAME

I SELL Callimachus and Pindar, and all the cases in the grammar, being myself a sore case of poverty.

¹ i.e., the first five lines of the *Iliad*, which was the regular text-book.

GREEK ANTHOLOGY

Δωρίθεος γάρ ἔμην τραχίμην σύνταξιν ἔλιος,
πρωτότονον κατ' ἐμοῦ τὴν ἀσεβή τελέσας.
ἄλλὰ σὺ μοι πρώτηνθι, Θεῖον φίλε, μηδὲ μὲν εἴπεις
συνίστρω περίης τὸν βίον ἔξανίσαι.

176.—ΤΟΥ ΑΥΤΟΥ

Ἐκλιθῆρι παρὰ σοῦ τῷδε ῥήτορος· εἰ δὲ ἀπολείψεται,
τὴν τιμὴν ἀπέχω, καὶ πλειονεὶς φίλος.
οὐδὲ γάρ ἡ ψυχὴ τὸ φαγεῖν κρίνεται γέρρον,
ἄλλὰ μόνον τιμῆς αἰσθομένη τρέφεται.

177.—ΑΔΕΣΠΟΤΟΝ

Ἀλιπός παρὰ τύμβοι τάταρβίταιο παραστὰς
φρὺξ ἕρωτ κατέβη ἥρχεν ἐπεσβολῆς·
“Λιασ ἐσκέπτεινεν” ἡ δὲ ἀπερρημονεύ ἐπερθε·
“Μηρεν” ἡ δὲ σίνετεν ἀτλητὸς ἀποφθίασον.

178.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Ως παρος Ἀσίουν τον Καλαπορος ἢ Ρόδος εἴρι
τασσον, λοιπὸν δὲ αὐχῶ φεγγος ἀπ' ἀμφοτέρων,
ηγησθενταρι μεταναστεύταιον ἀκτίοι,
Ἄλτε, καὶ παροι αὐτοι φεγγος ἐλαφε Νέρων,
πως οἴτω τοι μάλλον ὄβειλονα; ος μεν ἀστερον
ἔξ αλιος, λε δὲ ἦδη ρίσατο συνιέρατο.

¹ Dorotheus appears to have been his former employer. He appears to be friend Thess. the editor's best guess. In "syntax" = syntax in play on the grammatical sense of the word (=syntax).

THE DECLAMATORY EPIGRAMS

For Dorotheus has cut off the salary that supported me, sending this impious message of complaint against me. But, dear Theo, protect me, and do not let me end my days in conjunction with poverty.¹

176.—BY THE SAME

I WAS invited to dinner by you, the orator, and if I failed to come I have the honour you paid me, and am still more your friend. For my heart does not rejoice in appreciation of viands, but is nourished only by the honour it tastes.

177.—ANONYMOUS

A PYRGIAN, standing by the tomb of dauntless Ajax, began thus to insult the hero: "But Ajax no longer stood firm."² Then he from underground cried: "He stood firm." At which the living man fled in terror from the dead.

178.—ANTIPHILUS OF BYZANTIUM

I, RHODES, who once was the Sun's island, am now Caesar's, and I boast of equal light from each. Then when I was near extinguished, O Sun, a new ray illuminated me, and Nero's³ light shone beside thine. How shall I say to which I owe most? The one brought me to the light from the depths, and the other saved me as I was sinking.

² *Hart*, xv. 717.

³ The epigram probably refers to the stay of Tiberius at Rhodes, like No. 287 below.

GREEK ANTHOLOGY

179.—ΛΕΩΝΙΔΑ [ΤΑΡΑΝΤΙΝΟΥ]

Τοξοβόλοι τὸν Ἐγώντα τίς βέστεν ἐκ λιθωπτοῦ,
τὸν ποτε μηδέ αὐτοῦ Ζηρού ἀποτχόμενον;
ἀφέ πολλ' Ηφαίστῳ κεῖται σκυπός, τοι καθορᾶθαι
ἔπρεπεν οὐκ ἄλλος ἢ πυρὶ τινθίσκον.

180.—ΗΑΛΛΑΔΑ

Τύχη καπηδείματα πάντα τὸν βίον,
ἀσυγκέμοτον τὴν φύσιν κακημένη,
καὶ αἰγκινεῖται εἰς μετατλοῦν' αὖ πάλιν,
καύτῃ κάπηλός ἐστιν νῦν τις, οὐ θεά,
τέχνην λαχανίτα τὴν τράπου επαξίαν.

5

181.—ΤΟΥ ΑΥΤΟΥ

Ἄγειρα φίμαν, ὁς ὄρος, τὰ πρέματα,
καὶ τὴν Εὐχῆν τὸν διατυχοῦντας ἔπομεν.

182.—ΤΟΥ ΑΥΤΟΥ

Καὶ σὺ Τύχη εἰσπιπά, τύχην ἀτυχῆς πάλευ ἀγχεῖ;
ἢ παρέχοντο τοχας πῶς ἀτυχής γρεγονά;
μήποτε εἴ τι φέρει τὰ την βούτητα, καὶ σὺ εἰσαγαγεῖ
τὰς ἀτυχεῖς πτοτεῖς, ὃς παρέχεις ἐγέρνις.

183.—ΤΟΥ ΑΥΤΟΥ

Καὶ σὺ Εὐχῆ λοιπον μεταβακλομένη καταπαίζου,
μηδὲ τύχης τῆς σῆς ὑστατα φεισαμένη

THE DECLAMATORY EPIGRAMS

179.—LEONIDAS OF ALEXANDRIA

Who carved of frankincense the bowman Love,
him who of old spared not Zeus himself? At length
he stands a mark for Hephaestus,¹ Love who ne'er
deserved to be seen suffering aught else but con-
sumption in the flames.

180.—PALLADAS

(*This and the three following are written on the subject of
a Temple of Fortune converted into a Tavern.*)

FORTUNE, who pliest thy trade through all our life,
whose nature is like untempered wine, thou who art
ever mixing and pouring from vessel to vessel, now
hast thou too become a tavern-keeper instead of a
goddess, a calling suitable to thy character.

181.—BY THE SAME

THINGS are turned topsy-turvy as I see, and we
now see Fortune in misfortune.

182.—BY THE SAME

AND thou, Lady Fortune, how has evil fortune
befallen thee? How hast thou, who givest us good
fortune, become unfortunate? Learn thou, too, to
support thy own changes of tide, learn to suffer the
unhappy falls which thou sendest to others.

183.—BY THE SAME

AND of thee too, Fortune, they make mockery now
thou art changed, and at the end thou hast not even

¹ i.e. he runs the risk of being burnt as frankincense.

GREEK ANTHOLOGY

ἢ πρὸν γηγενῆ ἔχοντα, καπηλεῖτε μετὰ γῆρας,
θερμοῦσις περίπον γῆν ἀναφυγομένη,
τὴν οὐσίων στήνε καὶ σὲ τεορ πάθος, ἀστατεῖ δαιμόν, 5
τὴν σῆν, ὡς μεροπῶν, γῆν μετάγρυντα τύχην.

184.—ΑΔΕΣΗΠΟΤΟΝ

Πίεδαρε, Μουσίων ἵερον στόμα, καὶ λαίκε Σειρῆν,
Βακχυλίην, Σαπφοῦς τὸν Λοχλόνα χάρτες,
γρίμπα τὸν Λακαδίοντος, Ομηροῦν δὲ τὸν ἄπο βέντα
ἴσπασας οἰκεῖοις, Στυγούχορ', εὐ καμάτοις,
ἢ τε Σιρινίον τριλυκερή σελήνη, ἢντε Πειθοῦς, 5
Ἄβυσσον, καὶ παλέων ἄρθος ἀμητάντιον,
καὶ ξίφος Λλειάνη, το πολλάκις αἷμα τυράννων
ἴσπεισιν, πατρῆς θεραμά δύναμον,
θηλυμάλης τὸν Λλειώνος ἀρρώτες, Πλατεία, πασοὺς
ἀνεχῆν οἱ λυρικῆς καὶ πέρας ἴσπασατε. 10

185.—ΑΔΕΣΗΠΟΤΟΝ

Ἄρχιλοχον τίκη μέτρα καὶ ὑχίζεντες λαμψοῖ,
Θυμοῦ καὶ φοβερῆς ίος ἴπειρολόγος,

186.—ΑΝΤΗΗΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Βιστλητοῦ Λιμανοφίλεων, θεῖος πάνων, αἵμην Λχαριεὺς
άστροις εἰς χλωρῷ παντούς ἴσπειτε κόμην,
βούδ' οὖσι Διονυσοῖς ἔχει σελίς, οὐδὲ μίδοι
ὑχεῖσιν, φοβερῶν πλευθόμενοι χορίτοι,
οὐ καὶ θυμοῖς ἀματεῖ, καὶ Βλακάνης οὗτοιν ίσαι, 5
κωμικέ, καὶ στύξας ἄξια καὶ γελάσας.

THE DECLAMATORY EPIGRAMS

spared thy own fortune. Thou who hadst once a temple, keepest a tavern in thy old age, and we see thee now serving hot drinks to mortals. Justly bewail thine own mischance, fickle goddess, now that thou reversest thine own fortune like that of mortals.

184.—ANONYMOUS

PINDAR, holy mouth of the Muses, and thou, Bacchylides, garrulous Siren, and ye, Aeolian graces of Sappho: pen of Anaercon, and thou, Stesichorus, who in thy works didst draw off Homer's stream: honeyed page of Simonides, and thou, Ibycus, who didst cull the sweet bloom of Persuasion and of the love of lads: sword of Aleaeus, that didst often shed the blood of tyrants, defending his country's laws, and ye nightingales of Aleman, singing ever of maidens: look kindly on me, ye authors and finishers of all lyric song.

185.—ANONYMOUS

THESE be the verses and sonorous iambics of Archilochus, the venom of wrath and terrible invective.

186.—ANTIPATER OF THESSALONICA

THESE are the volumes of Aristophanes, a divine work, over which the ivy of Acharnae shook in profusion its green locks. Look how the pages are steeped in Dionysus, how deep-voiced are the dramas full of terrible grace. O comic poet, high of heart, and worthy interpreter of the spirit of Hellas, hating what deserved hate, and mocking where mockery was due!

GREEK ANTHOLOGY

187.—ΛΔΕΣΗΠΟΤΟΝ

Λίται σοι στηριζόμεναι ἀπράγχατο μέλισσαι
ποικίλα Μονσάρι πίνθει δρυφαρει·
αὐταὶ καὶ Χαρτίς σοι ειρίσταντο, Μέρινέ,
στηριζοῦσαι εὐτυχίαι τριπάσιον ἐνθέμεναι.
ζάντε εἰς αἶδον· τὸ δὲ κλέος ἐστὶν Ἀθήναι
εἰς αἰθέρα σύριγνων ὑπερβολῶν γεφίων.

188.—ΛΔΕΣΗΠΟΤΟΝ

Ἀττίλος εὐγλωττοῦ στήμα φέρεται, οὐ σέο πεῖξον
φύλεψια Πανελλήνων πασα κίσσευθε σελίς·
πρωτος εἰς τοῦ θεοῦ καὶ εἰς οὐρανοῦ δύμα τανύσσας,
θεῖ Πλατών, οὐδὲ εἰς τοῦ ηγετατοῦ,
Σωκρατεῖ Σαμιού νομίσας μυκτῆρι φροντίδα,
καλλιπτῶν αερινῆς οὔμην σύχαστασίς.

189.—ΑΔΙΙΛΟΝ

Πλάθετε προς τοιμος ταυτοῖς ἄγλαιον Ἡρῆς,
λεοβίδες, ἀστὰ ταῖς ερημαῖς ἐλεπτίμεναι,
εἴτε γαλλικοῖς απογεινθε θεῷ χορούν τρέμεται ἀπορρέει
Σαπφοί χρυσοῖς χερσὶν ἔχουσα λιόντη.
ἄλιται ἴρχηθεν πολιτεύοντος· οὐ γλυκὺν οὐρον
εἰσαίσιν αὐτῆς δόξετε Καλλιόπης.

190.—ΑΔΙΙΛΟΝ

Λεαβίδαι Ἡράνης τάῦς πηριαντεῖ εἰ τοι μακρόν,
ἄλλ' ἄδον τὰ Μαινάντιν κινητίμενον μέλιτι.
οὐ οὖτε τρυπανίτη ταύτην ετεχει θεοὶ Ὁροροφ,
τῆς καὶ παρθενικῆς ἐπιεακαιδεκέτευς·

THE DECLAMATORY EPIGRAMS

187.—ANONYMOUS

The bees themselves, culling the varied flowers of the Muses, bore off the honey to thy lips ; the Graces themselves bestowed their gift on thee, Menander, endowing thy dramas with fluent felicity. Thou livest for ever, and Athens from thee derives glory that reacheth to the clouds of heaven.

188.—ANONYMOUS

Most exquisite utterer of the eloquent Attic tongue, the whole volume of Greek letters contains no voice greater than thine. Thou first, divine Plato, didst contemplate morals and life, directing thy gaze to God and Heaven. Mingling the loftiness of Pythagoras with the irony of Socrates, thou wast the loveliest monument of their solemn strife.

189.—ANONYMOUS

YE ladies of Lesbos, hie ye, whirling as ye foot it delicately, to the splendid sanctuary of bull-faced Hera, there to dance a lovely measure to the goddess ; and for you Sappho, holding her golden lyre, shall strike up the tune. Ye are blessed, indeed, in that dance's delight ; verily ye shall deem that ye listen to the sweet hymning of Calliope herself.

190.—ANONYMOUS

*On Erinna's poem "The Spindle"*¹

This is the Lesbian honeycomb of Erinna, and though it be small, it is all infused with honey by the Muses. Her three hundred lines are equal to Homer, though she was but a child of nineteen

¹ Only four lines are preserved, sufficient to show that it was not a narrative poem but a poem of sentiment.

GREEK ANTHOLOGY

η καὶ ἐπ' ἡλασίτῃ μῆτρας φέβω, η καὶ ἐφ' ἵστῳ
ἰστήσει Μοναχὸν λάτρης ἀσπεπούμενη.
Σαπφοῦς ἘΠΡΙΓΜΗΣ διστονικοῦ μελέστου ἀμείων,
Πηγίνα Σαπφοῦς πόσσουν ἐν Ἑρμίτροις.

191.—ΛΔΗΔΟΝ

Οὐκ ἄν εἰ ἡμετέροισι πολυμημητοῖς λαθυρίθοις
μητοῖσις παριδοὺς ἐσ φάσ, αἵκε τυχεῖς
τοῖous γὰρ Πριάνης Καστάνορη φιλατεί μέθους,
ἀγγελος οὐδὲ βασιλεῖ ἔφιασε λαξιτράχις.
εἰ ἐσ φιλατοῦ Καλλιόπη, λαβε μὲν ἐσ χέρας· εἰ τοῦ
νῆτος εἶψες Μανιῶν, χειρὶ βαρος φορεῖς.

192.—ΑΝΤΙΦΙΛΟΤ ΒΖΑΝΤΙΟΥ

a. Λί βίβλοι, τίνες ἴστε; τί κειθετε; β. Θυγα-
τέρες μὲν
Μανιῶν, μηδενὶ δὲ ἴστρος Ἰλιακῶν·
ἀ μία μὲν μητρίδαιον Ἀχιλλεός, έργα το χειρός
Ἐστονᾶς, οπετοις τὸ μῆλα λέγει πολέμου·
ἀ δὲ ἕτερα μηχηνα τοιού Οδυσσαίος, ἀμφὶ τε λέ-
πτροις
χρυσίαις ἀγαθίαις λαέρια Πηγολόπας.
a. Τιλατε στε Μανιῶντος μηδὲ ὑμετέρης γάρ ιοιδας
εἴπεν ἔχειν αἰώνιον ἔνδεκα Ηπείρος.

193.—ΛΔΗΔΟΝ

Εἰς τὴν ἴστορίαν Φιλοστοργίου
Ιστορίη ἱτέλλεσσα θεοῦ γερίτερος σοφίαστη,
οὐδέγματι ἀδρόθελης ποιεῖται ἔφυγεμενος.

¹ We present this long name standing, as it is of the most recondite learning.

THE DECLAMATORY EPIGRAMS

years. Either plying her spindle in fear of her mother, or at the loom, she stood occupied in the service of the Muses. As much as Sappho excels Erimna in lyrics, so much does Erimna excel Sappho in hexameters.

191.—ANONYMOUS

*On Lycophron's "Cassandra"*¹

Not easily, being in my labyrinth of many turnings, shalt thou find thy way to the light, if at all. So ill to read is the prophetic message that Cassandra, Priam's daughter, tells here to the King in crooked speech. Yet, if Calliope love thee, take me up; but if thou art ignorant of the Muses, I am a weight in thy hands.

192.—ANTIPHILUS OF BYZANTHUM

- A. "Ye books, who are ye, what do ye contain?"
B. "Daughters of Maconides, and we tell the tales of Troy: one, the wrath of Achilles and the deeds of Hector's hands, and all the struggles of the ten years' war; the other, the labours of Ulysses and the tears of good Penelope by her widowed couch."
A. "I worship you and the Muses; for after your song the world could say it possessed eleven Pierian sisters."

193.—ANONYMOUS

*On the History of Philostorgius*²

By the grace and wisdom of God I completed my History, weaving into it the varied facts of truth.

² An Arian ecclesiastical historian, whose work being heretical is of course lost.

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194.—ΑΛΛΟ

Γραμμάτα ὁποκέ' ἔχει φιαστόργιος, οὐρομά καλόν,
Τοῦνεκα εἴκαται γραμμα λόγους ἀγράφατο τούτους,
ἀρξάμενος πρώτον ἀπὸ γράμματος, εἶτε εφεξῆς
καὶ εἰς τὴς αὐτῶν ἀρχῆς ἐπειδήμα γράψεις.

195.—ΑΔΕΣΗΠΟΤΟΝ

Κοντάται τυπάεις Ἀσκληπιός δοτυ γραμμάτων
γράψεις Ἀραζαρβοῦ πάτρα κυδαλίμης,

196.—ΜΑΡΙΝΟΤ ΝΕΑΝΙΟΛΙΤΟΥ

Eis τὸν βίον Ηρόκλου

Ἀθανάτουν θεούς καχαρισμένα πάντοτε ἥζον
καὶ ταῦτα ἐπ' εὐσεβειαῖς νόῳ συνέγραψε Μαρίνος.

197.—ΤΟΥ ΑΥΤΟΥ

Καὶ τοῦτο οὗς ζαθέος κεφαλῆς περιοπτον ἔργον,
Ηρόελε μάκαρ, πάντοι βρέτας ἔργωνται ὅτι Μαρίνον
ἀπλαστον, μερισται διηθῶν εἰνεργέστατον,
ἀπει τοὺς λεόντας κεφαλῆς φυγεῖσιν ἀλλαρ
καλλίτες, ἣν πλευρὴ θεοτέρων σείσ λεγάντων
γράψει ταῦτα διητηρίατα μαρμάρην σοτε ἀρετον. 5

198.—ΑΔΕΣΗΠΟΤΟΝ

Νέαντος εἰσει. Ήπειρος μὲν ἐμῷ πόλεις· δὲ Φαρρή τε
ἔχει φωνήσει γονάς ἵμησα Γιγάντων.

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194.—ANONYMOUS

On the Same

THE fair name Philostorgius contains twelve letters, and therefore I wrote as many books, the first beginning with the first letter, and so on, thus by the initial letter of each writing my name.

195.—ANONYMOUS

ASCLEPIUS, the son of Constantinus, celebrating his city, wrote the ancient history of famous Anazarba.

196.—MARINUS OF NEAPOLIS

On the "Life of Proclus"

MARINUS, who ever doth works pleasing to the gods, wrote this, too, with pious intent.

197.—BY THE SAME

PROCLUS of blessed memory, this, too, is an excellent deed on the part of thy divine self, that as a saviour and protector of souls in place of thy divine self thou hast left Marinus, the living image of all the immortals, the help of pious men. He, proclaiming the story of thy life, with which God was well pleased, wrote this book as a record of thy virtues for posterity.

198.—ANONYMOUS

I AM Nonnus; my native city was Panopolis, but in Alexandria I mowed down by my vocal sword the children of the giants.¹

¹ i.e., in that part of his *Dionysiaca* which describes the battle between Dionysus and Typhoeus.

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199.—ΑΔΕΣΗΠΟΤΟΝ

Δίον Ό, ειρασίου, τὸν ἀθανάτῳ τὴν τέχνην
πολλάκτι ἐμπαιγούσα μέτοντος ἀπεβαλλετο Μοῖρη,

200.—ΛΕΟΝΤΟΣ ΦΙΛΟΣΟΦΟΤ

Βίβλος μηχανική Κυρίος δὲ μη πεπόνησε,
Μαρκός οὖν γρωτοῦ συνρρομένου κατὰ μόχθον,

201.—ΤΟΥ ΑΥΤΟΥ

Θέσφατα μετέψης Φαιβρόδος ἄφρα τέχνης
ἀστρολίγων Παῦλος μ' ἀκινέτοις κίνησες ἀνέψ.

202.—ΤΟΥ ΑΥΤΟΥ

Βίβλος Θεοντος καὶ Πρόκλου, τῶν παπούων
βίβλος πόλου τοῦ καὶ χθονίος ὅρετος μέτρα.

Θέοντος πόλου μὲν, καὶ Πρόκλου μετροῦ χθονίων
Πρόκλου μὲν οὐκ γῆρ, καὶ θεοντος μετροῦ τόλον,
αἰρεμένη ἔπειτα τῶν ἀπαλλοτρίων λίθων.

αἴρειν εἰ δραματιών τῶν λιγνῶν τετραγωνῶν.
Θέοντος Πρόκλου τρίτη λαμπτανομένη σοφίας θέσσας,
οὐκέποτε ταῦτας τῶν δραμάτων τῶν ἀστέρων
Πρόκλος δὲ κείεται τοῦ Θεοντος λαμπτανομής,
ταῦτας ἀντικεῖται τοῦ προβλήματος οὐκ οὐλατεῖ.

διλλού, δὲ οὐδῆν ξυντερί, χαῖρε μηδὲν
χαίρεται Θεοντος ἀμαστον, παντούφων καὶ μη,

οὐ τῶν παντούφων τῶν Λαζαρίδην πόλιν
χαίροντο δὲ καὶ οὗτοι Πρόκλος, τοῦ Σερπηδόνος

πριστον αἷμα τοῖς ὅδοις βοῶμενον.

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199.—ANONYMOUS

This is the work of divine Oribasius,¹ whom Fate feared owing to his immortal art, and oft deferred cutting his life-thread.

200.—LEO THE PHILOSOPHER

The book of mechanics, the work of Cyrius, his friend Marcellus participating in the task.

201.—BY THE SAME

PAULUS, famous among the astrologers, instructed me in the divine mysteries of Phocbus' prophetic art.

202.—BY THE SAME

The book of Theo and Proclus the all-wise. The book exhibits the measurements of the Heavens and the Earth. Theo measures the Heavens and Proclus the Earth, or rather Proclus measures the Earth and Theo the Heavens. Both are worthy of equal praise, and both of them gave and took their respective arguments; for Theo, assuming the learned propositions of Proclus, demonstrates by these the courses of the stars; while Proclus, assuming the demonstrations of Theo, resolves and propounds his positions by their aid. All hail, learned pair! Hail, most excellent Theo, learned in every science, now adorning the city of Alexandria! And thou too, Proclus, hail, last scion of the race of Sarpedon² and universally acclaimed!

¹ The celebrated physician.

² Because he was Lycian.

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203.—ΦΩΤΙΟΤ, οὐ ἐ λΕΟΝΤΟΣ

Ἐρωτα πικρόν, ἀλλὰ σωφρονία διορ
ó Κλεπτοφόντος ὥσπερ ἔμβαλνε λόγος
ó Λεπίπηης ἐσ σωφρονέστατος φίος
ἄπαντας ἔξιστησι πῶς τετυμμένη,
κεκαρμέμη τε καὶ κατηχρειωμένη,
τὸ εἰ μέματον, τρίς θανούσ' ἔκαρπέρει.
εἴπερ οἱ καὶ σὺ σωφρονίαν θέλεις, φίλος,
μή τον πάγκορον τῆς γραφῆς σκάπτει θέαν,
τὴν τοῦ λογον ἐσ πρώτα συντρομμένη μάθε
τυμφωστιδεῖ γάρ τοὺς πολλοῦντας ἔμφρονος.

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204.—ΑΓΛΗΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Μή με τὸν Λίντειον ἀνοχαίσσεταις, οὐδὲν
πέτρην, ἀκογιστήν στήθεος Έκπορέον.
εἴμι μέλας πηγής τε σὲ δ' ἔρεο θεῖον Ομηρον,
πῶς τον Ησαΐδην ἐξεκύλατα πέσω,
μή δὲ μόδις βατάρ με παραγδίζουντιν ἄρπιρης
ἀνθρωποι, γρενῆς αλσχεα λεγαλέης.
ἀλλά μέ τις κρύψειν ἵππο χθονός αἰδέομαι γάρ
πηγῶν οὐτικανῆι ἀνέρασι γυμνόνος.

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205.—ΑΡΤΕΜΙΔΩΡΟΤ ΓΡΑΜΜΑΤΙΚΟΤ

Βασιλεύαι Μοίσαι σπουδές ποκά, νῦν δ' ἄμι ποιει
ἐντὶ μιᾶς μάνδρας, ἐντὶ μιᾶς ἀγέλας.

206.—ΕΤΙΠΗΙΟΤ ΛΘΙΝΛΙΟΤ

Σπίξατος τὴν Καθόλον

Γαυτολέγοντι κατάνοντι φει τηνθίδος, οἵδ' ἀκολυθοί
ξυστράσσον, λεπτὸς τὰς ἔχάραξε δόναξ.

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203.—PHOTIUS OR LEO THE PHILOSOPHER

On the Romance “Clitophon and Leucippe”¹

THE story of Clitophon almost brings before our eyes a bitter passion but a moral life, and the most chaste conduct of Leucippe astonishes everyone. Beaten, her head shorn, vilely used, and, above all, thrice done to death, she still bore all. If, my friend, you wish to live morally, do not pay attention to the adventitious beauty of the style, but first learn the conclusion of the discourse; for it joins in wedlock lovers who loved wisely.

204.—AGATHIAS SCHOLASTICUS

Do not heave me up, traveller; I am Ajax's stone with which he smote Hector's breast. Black am I and rough, but ask divine Homer how I sent Priam's son rolling in the dust. Now with difficulty men, the degenerate sons of a wretched age, lever me up a little from the field. But let someone hide me in the ground; I am ashamed to be made the toy of worthless men.

205. ARTEMIDORUS THE GRAMMARIAN

The bucolic poems were once scattered, but are now all in one fold, in one flock.

206. EUPITHIUS OF ATHENS

On finishing the Punctuation and Accentuation of Herodian's “Universal Prosody”

On for the number of rules all saying the same thing, and scarcely visible scratches, the work of my

¹ The romance by Achilles Tatius which we possess.

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ομιλεῖ μὲν κέκρηκε, τίγωρ, βίχτς, ἵντον, ὄμοι,
τὴν Καθόλου δὲ φέρω τὴν ὁδῶντην καθόλου.

207.—ΑΔΗΛΟΝ

Μῆτην Ἐπικτήτοιο τεῦ όντα πάτθεο θυμῷ,
ἀφρὰ καὶ σπαθίσαιται εἰς οὐρανίους κενῶνας,
ψυχὴν οὐκις λειθαιρεῖσαι ἀπὸ γαίης.

208.—ΑΛΛΑΟ

Οὐ μὲν Ἐπικτήτου σκήτην τελέσειε μαντεῖην,
μετέπειτα, σιστητηριζομένη εἰς πόντον,
καὶ μετὰ ταυτούτην μιστήσιον εἰσαθηκεῖται
οὐρανίην ἀφίσα καὶ ἀστερίην περιστρέψῃ.

209.—ΑΔΗΛΟΝ

Ἀπὸ ἱξεντοῦ πρὸς στρονθίον

Ταῦτα μετὸν λαζανίς πατημένη δέσιον ἀπὸ μέσου:
τοῦτο καὶ ἄλλη ἔρεξε, καὶ σὺ φύγειν ἐκοφαρῆμα
ἔμετέρων δότασι, τερπὲ τε πτερὰ τυκνά διαλοῦσα
ἄλυτη τεχνούστα, καὶ σὺν εἴπελματα, πρὸς ἄνθρα.

210.—ΑΔΕΣΗΠΟΤΟΝ

Εἰς βίβλον Τακτικῶν Ὁρβικίον

Δέρεται μὲν πρατηρῶν καμάτων φρειβώντα βίβλον,
ὅτι ποιεῖν Λεοντίας μὲν ἀπαξέ ἔχειν εἰς παλέμουτι,
κηρύφη δὲ παρεγένη χρονικός πατεστῶν ἐργάσθει λίθης,
αλλά δέ τοι καρπούλαχείρος Λιανοταῖον βασιλῆος

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sine pen! My eyes ache, my wrist, my back, my neck and shoulders, and I feel universally the pain of the "Universal."

207.—ANONYMOUS

On the "Manual" of Epictetus

STORE up in thy heart the counsel of Epictetus, that thou mayest enter into the heavenly recesses, thy soul wafted up from earth to mount to the skies.

208.—ANONYMOUS

On the Same

WHOEVER puts in practice the wise reflections of Epictetus, smiles, sailing calmly on the sea of life, and after this life's voyage reaches the vault of heaven and the watch-tower amid the stars.

209.—ANONYMOUS

A Fowler to a Bird

WHY art thou so restless, skipping from bough to bough? There was another bird who did the same and escaped not my limed reeds, but, though sore against its will, fell fluttering violently into the hand of the crafty fowler.

210.—ANONYMOUS

On the "Tactics" of Orbicius

LOOK on me, the book pregnant with vigorous toil, the book that the Emperor Hadrian had by him in his wars, but which for ages lay disused and nearly forgotten. But Anastasius, our powerful emperor,

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ιγλυτὸν ἐς φίδιον αὐθίς, ἵνα στρατηγῷσιν ἀρήξω.
 αἷς τὰ γάρ ιπέρ φόρου καμάτους πολέμουτο εἰσῆσκεν·
 οὐαὶ σε πώς μετ' ἐμέο καὶ ἔσπερός μός ἄνερας
 καὶ Πέρσας ἀκέσπει, καὶ αἰνομόρος Σαρακηνοῦς,
 καὶ θυμὸς ἵπποιδευθεὶς ἀριμαρέων γένος Οὔρων,
 πετρῶν τ' ἐφίπτερον ἀλυσκάζοντας Ἰσανηρούς. 19
 πάντα ἐπὶ τῷ σεμνῷ στρατοῖν 'Λιαντασιοῦ τελέσσω,
 ὃν καὶ Τραῖαιον φαιτήτερον ἥγανεν αἴον.

211.—ΑΔΗΑΟΝ

Πατέρων, Χείρων, Λοσκληψίος, Ιπποκριτῆς τε
 τοῦ δὲ ἔπει Νίκανδρος προφερέστερον ἔλλαχεν εὖχος.

212.—ΑΔΔΟ

Φαρμακα παλλὰ μὲν ἐσθλὰ μεμγρέα, παλλὰ δὲ
 λυγρὰ
 Νίκαιορος φατέλεξεν, ἵπποτάσσονος περὶ πάρτων
 ἀπορροποιοῦ. οὐ γάρ Ηπιονός εἶτι γενθλίας.

213.—ΑΔΔΟ

Καὶ Κολοσσοὶ ἀριδῆλοι ἐν πετράστοι τετικταί,
 οἵοις θρεψαμένη ταῖς ἀριστοῖς,
 τοτόκοι μὲν Ομηροῦ, ἀτέρ Νίκαιον, εἴπεται,
 ἀμφοτέροις Μολοτοῖς οὐρανίουτε δίλους.

214.—ΛΕΟΝΤΟΣ ΦΙΔΟΣΟΦΟΤ

Τοῦ τούτῳ λόγου ποιεισχιλοῦ, Ηρεβίητε,
 βαστεῖτε τα χρήματα, καὶ στρατίζετε τὰς φρίγας.

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brought me to light again, that I might help his campaigns. For I can teach the labours of murderous war; and I know how, with me, thou shalt destroy the men of the western sea, and the Persians, and the doomed Saracens, and the swift cavalry of the warlike Huns, and the Isaurians taking refuge on their rocky summits. I will bring all things under the sceptre of Anastasius, whom time brought into the world to outshine even Trajan.

211.—ANONYMOUS

On Nicander

APOLLO, Chiron, Asclepius, and Hippocrates. After these Nicander won the highest praise.

212.—ANONYMOUS

On the Same

"MANY drugs that are good when compounded and many that are baneful" did Nicander enumerate, "knowing better than all other men. For verily he came of the race of the Healer."¹

213.—ANONYMOUS

On the Same

COLOPHON, too, is conspicuous among cities, for she nursed two sons of supreme wisdom, first Homer and afterwards Nicander, both dear to the heavenly Muses.

214.—LEO THE PHILOSOPHER

PORPHYRY, with the purple² of thy discourse thou dyest the lips and clothest the mind in splendour.

¹ Partly made up of verses from *Odyssey*, iv. 299 ff.

² There is a play on the name.

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215.—ΑΝΤΙΠΑΤΡΟΥ ΜΑΚΕΔΟΝΟΣ

Λίγιοι θηλυτέρησιν ὑστερεῖ κακόν Εὐλύτωντος,
ξεῖνος Κλεοβίης πενθεὸς Δυρραχίου.
πλῆσε γάρ ἐς Σιρτῶν μετὰ τηρφίον· ἐν δὲ μολαΐνῃ
φορτίδι τὴν Εὐλύτης μοῦρον ἀπεπλαστα.

Ημοὶ δειλαῖη, σὲ μὲν ἀνέρα, Δημαχος εἰ
τηρφίην, σὲ παιόροις ὠλίγατε στασίοις.

216.—ΟΝΕΣΤΟΥ ΚΟΡΙΝΘΙΟΥ

Αρμούης ἵερον φίσεις γαμον· ἀλλ' ἀθέμιστος
Ολεῖποντος. Λίξεις λυτερώνην οὐδεῖν
ἀλλὰ κατέβιη πτον μαρωτατον. ἄμεροτος Ἰπο
ἀλλ' Ἀθηνας τλήμων, ταχυμελης κιθάρη
ἀλλ' αὐλος βίωμοντος. Ήδ' ας δεράστετο Θηβῇ 5
ταύρον, οὐδὲν κακοῖς δὲ εἰς ἐν ἔμβητα.

217.—ΜΟΤΚΙΟΥ ΣΚΕΤΟΛΑ

Ἄλιχιμαροι, τι τοι' ἄρα τὰ μετ' θύμην καὶ τιθύμαλλα
λειπετε καὶ χλωρίην αἴρειν μηνανηρε,
γηρα εἰ δι' ἀλλούλας οκτυτήματα γανη τιθυσθε
αἴρειν τῷρ ἐλεύθετῷρ ἀλλούληται Νοδιον;
οὐδὲ ἀπὸ πετραχίης ἀποπαίσοτε: μη ποτέ ἀπεχθεῖς 5
αἰτιητῷρ κορύνη χειρός ἀπ' αἰπαλικῆς.

218.—ΛΙΜΙΛΑΝΟΥ ΝΙΚΑΕΩΣ

Ἄρδαλε χειρούροι με κατέκλινε κύματα πότου
οἰκανήν, ποιον φορτον ἀμετψαρένην.

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215.—ANTIPATER OF MACEDONIA

EVER, stranger, is the water of Hellespont cruel to women. Ask Cleonike of Dyrrhachium. For she was sailing to Sestos to meet her bridegroom, and in the black ship she met with the same fate as Helle. Poor Hero, thou didst lose a husband, and Deimachus a bride, in the space of a few furlongs.

216.—HONESTUS OF CORINTH

(*cp. Nos. 250, 253*)

You will cite the holy marriage of Harmonia, but that of Oedipus was unlawful. You will tell me of Antigone's piety, but her brothers were most wicked. Ino was made immortal, but Athamas was ill-fated. The lyre built the walls by its music, but the strains of the flute were fatal to them.¹ So did Heaven compound the destiny of Thebes, mixing good and evil in equal portions.

217.—MUCIUS SCAEVOLA

YE goats, why, deserting the thyme and spurge and all the green pasture that is yours, do ye start leaping round and round, wantonly butting at each other, prancing round shepherd Pan, the denizen of the forest? Give over that boxing, or the crook ye detest may find its way to you from the goat-herd's hand.

218.—AEMILLIANUS OF NICAEA

An! would that the waves of the wintry sea had engulfed me, wretched ship that I am, my load of living men now changed for one of corpses. I am

¹ Thebes is said to have been destroyed by Alexander to the accompaniment of the flute-player Ismenias.

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αἰσθομαι συνθήτη, τί μη πλέον ὄρμον ἴκεσθαι,
εὐορέη φωτῶν πείσματα ἀγρομένους;
Κοκκιτῶν μὲ λέγοντες φλεῦρα σκάτος· ὁλέσα φῶτας, 5
φλεσα· τανύψοι ἐστὶν οὐσιών λιμένος.

219.—ΔΙΟΔΩΡΟΤ ΣΑΡΔΙΛΑΝΟΤ

Λύριζον Σκύρον χιπὸν πέσον Τλιον ἔπλω
αἷς Ἀχιλλεός πρόσθε Νεοπτόλεμος,
τοῖς δὲ Λιτασύνη Νέρμη ἀρός ἀπτυ Τερμο
εἶτα, ἐπ' ἀκυρῷ Θύρων ἀπεψάμενος,
κοῦνος ἐτ' ἀρτιγένετον ἔχων χρυσόν, ἀλλ' οὐ μέν ἔγχει 5
θησεν ὁ δ' ἀριστέροις, καὶ σορὲ καὶ σοφίῃ,

220.—ΘΑΛΛΟΤ ΜΙΛΗΣΙΟΤ

Ἄλληρά πατανιστος ἦσαν ἔκρυψε φιλεύντων
οὐρανού, τὰν οἴραν φυλλῶσα πεπονεῖα.
ἄριδος ἐπὶ ἀκρονήσασι τοῖς καχαρισμένος ὄραις
ἱμερίσκος λαρούς βάτραις ἀπεργεῖσται.
αἵτοις, μὴ πλανανούτε, δίνετε χλωρά τοις ἀπό αὖν 5
φυλλῶν τοι κείθει τοὺς Πατέρας ἑτάρους.

221.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Λύριζο τὸν αφιετον ἐπὶ σφραγίδος, Κρωτα
χερσὶ λεορτείαν ἀγιοχεῦντα βίαν,
ἀς τῷ μὲν μιστήρᾳ τοις αὐχένεσσι, μὲν τοις χαλικοῖς
εἰθισσε πολλὰ δέ πριντεθῆντε χαῖσσι.
Φύλακα τὸν βροτοκόστρον ἀγαντος καὶ θύρα θαμίξων 5
ἄγρτον, οὐδὲ ὀλίγον φείσεται ἀμερίσων.

¹ How the whole crew of the ship had perished we are not told.

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ashamed of being saved. What doth it profit me to come to harbour with no men in me to tie my hawsers? Call me the dismal hull of Coeytus. I brought death to men—death, and they are shipwrecked inside the harbour.¹

219.—DIODORUS OF SARDIS

As, in days of old, Neoptolemus, the son of Achilles, sailed to Troy from the goat-pastures of Scyrus, so among the sons of Aeneas doth their leader Nero² return to the city of Remus, entering from the sea swift-flowing Tiber, a youth with the first down on his cheeks. The other's force was in his spear alone; this youth is strong both in battle and in the schools.

220.—THALLUS OF MILETUS

SEE how the green plane-tree hides the mysteries of the lovers, canopying them with its holy foliage, and about its branches hang the clusters of the sweet vine, the season's delight. So, plane tree, mayest thou ever flourish, and may thy green foliage ever hide the comradeship of Aphrodite.

221.—MARCUS ARGENTARIUS

I SEE upon the signet-ring Love, whom none can escape, driving a chariot drawn by mighty lions. One hand menaces their necks with the whip, the other guides the reins; about him is shed abundant bloom of grace. I shudder as I look on the destroyer of men, for he who can tame wild beasts will not show the least mercy to mortals.

² Probably the son of Germanicus.

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222.—ΑΝΤΙΦΛΑΟΤ ΒΤΖΑΝΤΙΟΥ

Λιέρα θίνει, χερσαῖον ὁ πόλιτος, ἀπτομεὶς ἐμπνοῦς,
ἀράμενος λαφιῆς ἔφρον ὑπερβέτει ἐκπι.
εἰς φαράύθους ἐκέμπιστα. τί δὲ πλέον; εἴξεις ἀλὸς εἰς γῆν
ηγεάμενος, φόρτον μισθῶν ἔχω θάρατον
εἰσιμονα δ' ἀλλιγῶν ημείψαμεν· οὐ μὲν ἐκείνου
χθὸν ἐμέ, τὸν δ' ἀπὸ γῆς ἔκτανε τούμὸν ὕδωρ.

223.—ΒΙΑΝΟΡΟΣ

Λαγγή λίγη πὰρ Ζηρὸς ἐπεὶ φέρειν ἡροῦλιης
αἰετός, οἰωνῶν μοῦρος ἐνουράνιος,
οὐκ ἐφθῇ τὸν Κρῆταν θαὴν δέ ἐπετείνατο ιευρήν,
πτηγον δέ ὁ πτερόντος ἵστος δενητάτο.
Ζηρὸς δέ οἵτι Δίκην ἔλαθεν μόνος· ἐμπεσεὶς δὲ ὅρνες
ἀνδρά, τὰ δέ σωτοχέης ἀνταπέτυσε βέλη,
αἷχέντι δὲ τὸν ἐπηγέρ, διν ἕπατι κοίμιστεν αὐτός·
οὐ δέ βέλη, διπσῶν αἱρέεις θάρατον,

224.—ΚΡΙΝΑΓΟΡΟΤ

Λέγει με τὴν εὐθηδον, ὅπερ ἐκένωσεν ἀμολγεῖς
οὐδατα πασάων πουλυγαλακτοτάτην,
γενεάνεσσ, μετέ, δέ τοι τὸν ἐφράσσατο πᾶρ
Καισαρο, καὶ τηνειν σιμπλοντον είργαστο.
ὅκω δέ αἰτίαι τοι γαὶ εἰς ἀστέρεσσ· φέγαρ ἐπέσχον
μαζὸν ἐμόν, μείων οὐδέ ὅσον Λίγιόχου.

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222.—ANTIPHILUS OF BYZANTIUM *(A Dolphin speaks)*

I TOOK ON my back the dripping corpse and bore it to the beach; the beast saved the man, the sea creature that of the land, the living the dead. But what did it avail me? I swam from sea to land, and receive death as payment for my portage. We interchanged destinies. His land slew me,¹ and my water slew him who belonged to the land.

223.—BIANOR *(cp. No. 265)*

As the eagle who circles on high, who alone among the birds is an inmate of Heaven, was bearing a message from Zeus, he eluded not the Cretan, but the archer drew his swift-shooting bow, and the winged arrow made the bird its victim. But he did not, alone among men, escape the justice of Zeus. The bird fell on the man, and he paid dear for the sureness of his arrow's aim. The eagle pierc'd his neck with the arrow which had found a resting-place in its own heart, and one missile drank the life-blood of two.

224.—CRINAGORAS

I AM the good milch-goat with udders yielding more than any the milk-pan ever drained, and Caesar, when he had tasted the richness of my milk, sweet as honey, took me with him even on the ship to be his fellow-voyager. Some day I think I shall even reach the stars, for he to whom I gave suck from my breast is by no means inferior to the Aegis-bearer.

¹ The dolphin seems to have been carried on to the beach and left high and dry.

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225.—ΟΝΕΣΤΟΤ

Λασωπίς κρήνη καὶ Ηγεανίς, ἥτατ' ἀδελφά,
ἴππον καὶ ποταμὸν δῶρα ποδορράγια·
χῶ μεν ἔκοψ' Ἐλεκθόρας, ἡ δὲ φλέψις Ἀκρωτορίθιαν
ἔπληξε. ὁ πτέρυντος εἰς τον εὐστοχίην,

226.—ΖΩΝΑ ΣΑΡΔΙΑΝΟΤ

Ἄλλος δέ γετε ξουβαὶ σιμελημένες ἀκρα μέλισσαι
φερεβαῖς ἵε θύμων μικρὰ τομεῖσιν,
ἢ πεταλαὶ μικρών, ἢ ἀσταφίσιτιδα ἥδρα,
ἢ ἕον, ἢ μάλιστρον χροῦν ἐπικαρπίδιον·
πάνται τορίσσεατε, καὶ μῆρα αγράπανατε.
οὗτοι μέλισσαί τοι Ήντη ἐπικυψέλαιος
γενομέναι το μεν αὔτος, ὁ δὲ ἀλιστηρίον χειρὶ⁵
αποκοπαὶ φαινεὶ κύμη μέρη μερίδα.

227.—ΒΙΑΝΟΡΟΣ

Λεπτοίγε παρὰ θίνα διαφρός ἐνόστειον ἄλμας
ἰχθύα πολυπόδην ἔδρασεν ἐχθυβάλης·
τοχούμενον δέ ἐπόρουσε καὶ ἐξ αἷλος ἦκε ἐπὶ χειρῶν
ἀρπάγειρε, ἀγριης λεπρῶν ἐποφθύμενος.
πίταρος εἰπειδεῖς κατακυήτης εἰπειδεῖς ἐπιλόφος
πικροὶ ταχὺς τοχούμενον γάρ ἐπιτάκλεος.⁵
τοι δέ χυθεῖς περὶ πάστα πειθάστο, διοτε δέ ἐν
ἄγρης ἐμβυθίης ἄγρη χερσόθεν ἡγτίασε.

228.—ΑΙΟΛΛΩΝΙΔΟΤ

Ἀγγελίης ἡκυνθεύ μενιγγῶν Μελίται,
νίέα σὺν φόρτῳ κύματι κρυπτόμενον·

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225.—HONESTUS

Asopis fount and Pegasus are sister springs, the one a river-god's¹ gift, the other a horse's, both gushing forth at a blow of the foot. The horse cut the veins of Helicon, the river those of Aerocorinth. How equally happy the heel's aim in each case!

226.—ZONAS OF SARDIS

HIE ye, ye tawny hive-bees, to feed on . . . or the crinkled leaves of the thyme, or the petals of the poppy, or the sun-dried berries of the vine, or violets, or the down that covers the apple. Take a pick at all, and mould your waxen vessels so that Pan, the saviour of the bees and keeper of the hives, may have a taste himself, and the beeman, smoking you out with his skilled hand, may leave a little portion for you also.

227.—BIANOR

(*cp. No. 14*)

A FISHERMAN spied an octopus in the transparent water by the sea-beach, and rushing upon it as it swam, snatched it and threw it on the land to avoid being caught by his prey. Round and round it whirled, and by a happy chance lighted on a timorous hare that was lying half asleep among the rushes. It spread all over her and fettered her, and the man by means of his booty from the sea gained fresh booty from the land.

228.—APOLLONIDES

MELITEA received the unlooked for news that her son, with his cargo, had been engulfed in the waves,

¹ Asopus. Pegasus is Castalia, *cp. No. 230*. For this origin of springs, *cp. Theocr. Id. vii. 5*.

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ημίστιν οὐ ἐπικέλσαν ἀλλελυτον ὄμις ἀλλον
δύσμορος ἀκείης σύμβολον εἴδε τύχης,
νίέα δὲ θεστείδε. Δίστιν δὲ τηγάνιον ἀθραίστουν
ἄλιθεν εὐκτάλης σῶμας ἀπ' ἀμποφίης,
ρητέρες οὐδὲ ἀτίτον μοῖρης λάχον ἡ μητρὸς ἀελπτον
ζωὸν ἔχει, καίνη δὲ ἀφεταὶ οὐδὲν νέκιον.

229.—ΜΑΡΚΟΥ ΑΡΓΕΝΤΑΡΙΟΥ

Ἄρχα η σύνδειπνο, καπηδικὴ μέτρα φιλέντα,
εἴλαλε, πρηγήσελως, εὔστομα, μακροφάμνη,
αλετέρης πεντης βραχυνομέσολε μιστι, λαγριμ.
ἄλθες ομος οὐπ' ἐριψ χεῖρα πυτε χράκτις,
αὐθ' ὄφελες καὶ ὄμικτος ὀπίσθιτος τε παρείης,
ἄριθμος οὐ κινητη πρός τῆτιν ἀρχομένη.

230.—ΟΝΕΣΤΟΥ

Ἀριβαίνοντος Τελεύτη μέραι τῷμος, δίκαιος ἐκρίατης
Πηγασίδος κρήνης τεσταρέων λιγνίστον:
αὐτος αὐτοιδης πάντας ἀρθίνει· ήν δὲ ἀρέτης μέρη
τέρμη μόλις, δρυση Παιρίδων χιρίτας.

231.—ΔΑΝΤΗΛΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Ἄλητο με πλατάνιστης ἀφερημένηνα παλιπτει
ἀμπελος· οὐτειγ δὲ ἀμφιτέθηλα κόμη,
η πάντας ἔμινθοντας θυθιάσθησαν· ἀριθμόν
βότρυνας, η ταύτης οὐκ ἀπετηλοτέρη.

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and seeing the symbol of her own misfortune in the corpse of another which the sea had washed up on the beach, the unhappy woman gave it burial as if it were her son's. But Dion, his ship undamaged, returned in safety from a voyage that had met all his hopes. What diverse fortune befel the two mothers! The one holds alive the son she never hoped to see, the other shall not even see her son dead.

229.—MARCUS ARGENTARIUS

(*cp. Book V., No. 135*)

My ancient boon-companion, friend of the vintner's measures, sweet babbler with the gentle laugh, pretty mouth and long neck, my flagon, ever knowing the secret of my poverty but contributing little to relieve it, I have waited for thee long, but I hold thee now. Would I had thee unmixed and unwedded,¹ coming like a maiden undefiled to her husband.

230.—HONESTUS

Thou wert sore tired by the ascent of great Helicon, but didst drink thy fill of the sweet waters of the spring of Pegasus. Even so the labour of study is up-hill, but if thou attainest the summit thou shalt quaff the pleasant gift of the Muses.

231.—ANTIPATER OF THESSALONICA

I AM a dry plane-tree covered by the vine that climbs over me; and I, who once fed clusters from my own branches, and was no less leafy than this vine, now am clothed in the glory of foliage not my

¹ The Greek word means also “unwatered.”

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τοίην μέντοι ἔπειτα τιθμεῖσθαι τις ἑταῖρη,
ἥτις ἀμείψασθαι κοὶ τέκνην οἶστρον μάνη.

5

232.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ
 Ἀδρακοῦ κίτους λατρὸς τὸ πάλαι μελίγρυς,
 ἥτικ' ἐγαστροφόρων Βασχιακὸς χάριτας,
 τὸν κλασθεῖς κείματι γενθῆλει καιροφόρῳ ἄρκος
 κλήματι, πρὸς τριφερῷ ταῖνομένῳ καλύβῃ.
 αἱεὶ τοι Βρυζῷ λατρυνομενῇ ἡ γραπτὴν γὰρ
 φρυνροῦμεν πιστῶς, ἢ γέοντες τριφερομεν.

5

233.—ΕΡΤΚΙΟΤ

Ἄντι την ἐκπάτηματι γερμίνοντα, καμπορεὶ Μίνωον,
 φωλαῖς ἀριχγαῖς σκαμοντινοῖς πόσα,
 πιόθεν ἀντισάσασα χνεῆν δὲ Βρυζῆς μελαίνη
 αηπέδοντι χλωρῷ σάρκα κατ' ἀστραγάλοντα.
 ἐμριθῇ δὲ τοι τῆς απιζαρού γίνεν, καὶ σὲ κομίζετ
 μινιάπονα βλαθητοὺς εκγνάντινοι κοτίνου.

5

234.—ΚΡΙΝΑΙΓΟΡΟΤ

Ἀγαν τέν, ἀ δεῖλαιε, κεναστιν ἐπ' ἀπίται, θυμοῦ
 πτω, γῆθεις, ψυχρῶν ἀσπετατον τεφίσιον,
 ἀλλοτε ἀλλ' ἐπ' ἀπερα παγραψόντος ἀδερποῦ
 κατητον γαρ θυμοῦσιν δὲν αὐτόριτον,
 Μινιάπον ἀλλ' εἰτι βόρη μυτέρχων ταῦτα δὲ ἀμορά
 εῖδωλα ψυχῆς ἡλεμάτοισι μέθες.

5

235.—ΤΟΥ ΑΥΤΟΥ

Αγχομοι μεραλαι κεστροι χθίνες, οι εἰα Νεῖλος
 αμπλοτρεσος μελαίνην τεμετε ἀπ' Λίθιόπων,

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own. Such a mistress let a man cherish who, unlike her kind, knows how to requite him even when he is dead.

232.—PHILIPPUS OF THESSALONICA

I AM the neck of an Adriatic wine-jar, once honey-voiced when I bore in my belly the gift of Bacchus. But now I am broken I stand here as a strong support for a newly-planted vine which reaches up to climb over this delicate arbour. Ever do I serve Bacchus; either I guard him faithfully in his old age, or rear him in his youth.

233.—ERYCIUS

As thou wast cutting the dry roots of old trees, unhappy Mindon, a spider nesting there attacked thee from beneath and bit thy left foot. The venom, spreading, devoured with black putrefaction the fresh flesh of thy heel, and hence thy sturdy leg was cut off at the knee, and a staff cut from a tall wild olive-tree supports thee now on one leg.

234.—CRINAGORAS

How long, wretched soul, upborne by empty hopes nigh to the cold clouds, shalt thou build thee dream upon dream of wealth? Naught falls of its own accord into the possession of man. Pursue the gifts of the Muses, and leave these dim phantoms of the mind to fools.

235.—BY THE SAME

On the marriage of Cleopatra (daughter of Antony and Cleopatra) with Juba, King of Numidia

GREAT bordering regions of the world which the full stream of Nile separates from the black Aethiopians,

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ἀμφότεραι βασιλήας ἐκοινώσασθε γάμοισιν.
Ἱν τρεσ Λέγύπτου καὶ Λιβύης θέμερα.
ἐκ πατέρων εἰη παισίν πᾶλι τοῖσιν ἀρικτοῖν
ἔμπεδον ἡπέροις σκῆπτρον ἐπ' ἀμφότεραις.

236.—ΒΑΣΣΟΤ ΑΟΔΑΙΟΤ

"Ἀρρηκτοὶ Μοιρῶν πυριάτην ἐσθματισαράν δόκοι
τῷ Φρυγὶ πάλι βιωτῷ τὴν Πριάμον θυσίην,
ἀνδὰ σού, Λέγε, στόχος ἵερὸς Ἰταλὸν ἥδη
ὅρμον ἔχει, πατρῷς φροίμοις ὄμρατίς.
Ἐς καλον ὁλέτῳ πνέορος ὁ Τρώος ἢ γάρ ἐν ὅπλοις
ἴγριθι κλεμον πατταίς μαζανα πόλεις.

237.—ΕΡΤΚΙΟΤ

α. Βουκόλε, προς τῷ Ηανός, ὁ φοργιτός, εἶπε, κολοκοτίς
οὔτος, ὅτῳ σπένεις τὸ γλαύκος, ἐστι τίρος:
β. Τῷ λειοπτοπαλα Τύρων. οὐδὲ τὰ τοῦτα,
εἴπει, καὶ ακιταληρ ἀγριέλαιον ὄρησι
χαίρων Ἀλκελα ειαμλιρφηρ, καὶ τούς φυούρη
αῦλαι, κήρε ἀλίγον μοιούθητα τίθει.

238.—ΑΝΤΙΠΑΤΡΟΤ

Βούλητις ὁπλιδῶν τέλη χαλαστι ἴρητον Ὁρατᾶ,
ἀγλαΐης Λητοῦ καὶ Διὶ μαρτυρίη,
οὐδὲ ἂτι τῷτε μωτηρ Ζεὺς γρατο, χῶτι κατ' αἷμον
ἄμματι τὰς πεφαλὴν ἀγλαῖος ὁ Κρονίας,
οὐδὲ Ἡρη μητοπτήν ἔχειατο χαλκὸν Ὁρατᾶς,
δορ μετ' Ἐλειθυίης τοῖον ἀπεπλάσατο.

¹ Heracles.

² The reference is to Hom. Il. ii. 478, a verse which seems to have become proverbial.

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ye have by marriage made your sovereigns common to both, turning Egypt and Libya into one country. May the children of these princes ever again rule with unshaken dominion over both lands.

236.—BASSUS LOLLIUS

THE inviolable oath of the Fates decreed that final sacrifice of Priam slaughtered on the Phrygian altar. But thy holy fleet, Aeneas, is already safe in an Italian harbour, the prelude of thy heavenly home. It was for the best that the towers of Troy fell; for hence in arms arose the city that is queen of the world.

237.—ERYCIUS

A. "HERDSMAN, tell me by Pan whose is this colossal statue of beech-wood to which thou art pouring a libation of milk." *B.* "The Tirynthian's¹ who wrestled with the lion. Seest thou not his bow, simpleton, and his club of wild olive? All hail to thee, calf-devouring Heracles, and guard this fold, that, instead of these few, my cattle may be ten thousand."

238. ANTIPATER OF THESSALONICA

APOLLO is a big boy here in this bronze work of Onatas which testifies to the beauty of Leto and Zeus, and proclaims that not idly did Zeus love her, and that, even as the saying is, the eyes and head of the son of Cronos are glorious.² Not even Hera will be displeased with this bronze which Onatas moulded to such beauty by the help of Ilithyia.³

¹ The statue is regarded as the child of the artist. This statue of Apollo was at Pergamus (Paus. viii. 42, 7).

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239.—ΚΡΙΝΑΓΟΡΟΤ

Βίβλων ἡ γλυκερὴ λυρικῶν ἐν τεύχει τῷδε
πειτὰς ἀμιμήτωρ ἵργα φέρει Χαρότων,
ἔωρον δὲ εἰς Ἱερὸν Ἀντωνίην ἥκομεν ἥδη,
καλλευς καὶ πραπίδων ἔξοχ' ἐνεγκαμένη.

240.—ΦΙΛΙΠΠΟΤ

Βαῖον ἀποπλαίνειν λιπομήτορα πᾶντα Καλύπτρης
κρίνει ἐλεξένερως θεῖε θρασυνόμενη.
κάπιμος δὲ Ἡρακλεος ἀπομηῆξας ἀπὸ ἑσπιῶν,
ἐς νηῶν κρινῦ πᾶσαν ἴβαιψε γένυν
ζωίην μηπαύχως εἰχαρίσσατο. ὅρ δὲ ἀπὸ Ἡρῆς 5
Ἡρακλέους βρεφῶν φέτιστεν ἐλειγίην;

241.—ΑΝΤΙΠΑΤΡΟΤ

Βουκόλος ἐπλεο, Φοῖβε, Πεσειάνον τον καβαλληρη,
πάνκρος Ζεὺς, Ἀμφιθάγτος ὄφει,
χεὶ μὲν ἐπ' ἥμιθέας, σὺ δὲ παιδικός, ὅφρα λάθοτε
ἴστε γῆρας οὐ πειθοῦς ἀνταται, ἀλλὰ βίης,
Εὐαγόρας δὲ τὸ χαλκός ἀπερ δόλου αἵτος διαρρήγει 5
παντας καὶ πᾶσας, οὐ μεταβαλλόμενος.

242.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Γλαῦκος ὁ μυραιόντις πατλόντων ἀεργρος
περθμοῦ, καὶ Θασίων αἰτροῦς αἴραλλον,
πάτοι ἀροτρευτῷρ ἐπιβέβιος, οὐδὲ δέ τις ἐνωπίσει,
πλαζαμένης αἰτροφῶν πηγαλιοτ παλάμηγ.

¹ Probably a boar about to be sacrificed to Heracles.

² Apollon Sosianus a heroi for the sake of Admetos, Poseidon

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239.—CRINAGORAS

THE sweet company of the five lyric poets united in this volume offer the work of the inimitable Graces. We come on her festal morning to Antonia, supreme in beauty and mind.

240.—PHILIPPUS

A RAM with crumpled horns was rushing fiercely to butt Calyptra's little boy, who had strayed from his mother, when the boar of Heracles,¹ breaking his tether, buried his tusks in the ram's belly and gave the child its life. Is it because he remembers Hera's cruelty that Heracles pities children of tender age?

241.—ANTIPATER OF THESSALONICA

You were a neat-herd, Phoebus, and Poseidon was a nag, Zeus was a swan, and famous Ammon a snake² (they did it for the sake of girls, but you, Apollo, were after a boy), all to conceal your identity; for you all enjoy by force and not by persuasion. Evagoras, however, being made of brass,³ need practise no deceit, but in his own form, and without any transformation, possesses all and every of either sex.

242.—ANTIPHILUS OF BYZANTIUM

GLAUCUS, brought up on the shores of Thasus, he who conducted those crossing by ferry to the island, skilled ploughman of the sea, who even when he was dozing guided the rudder with no uncertain hand, the a horse for that of Demeter, Zeus a swan for Leda, Ammon a snake to lie with Olympias and beget Alexander,

³ i.e. having plenty of coin.

μηριέτης, ἀλίοιο βίου ράκος, οὐδὲ, ὅτε ἐμελλει⁵
 θητήσκειν, ἐκτὸς ἔβη γηραλέος σαιτίος·
 τοι δέ κέλυφος ἔκανταν ἐπ' ἀνέρι, τόφρ' ὁ γηραιός
 πλώση γέπ' οἰκεῖης εἰς αἰδηνὸν ἀκάτου.

243.—ΑΠΟΛΛΩΝΙΔΟΤ

Γῆθησαν περὶ παιδὸς Ἀριστίππων τοκῆς,
 καὶ κλαῖσαν μοίρης δὲ ἵμαρ ἐν ἀρφοτέρης,
 ὃντε γὰρ αἰθόμενον σόμην ἔκφυγεν, οὐν κεραυνοῦ
 Ζεὺς κατά οἱ κεφαλῆς ἀσπετον ἤκε σέλας.
 τοῦτο δὲ ἐπος τότε ἀλεξανδροῖσιν ἡέκυν τὸ δύροντο·
 “Ὤ πυρὶ δαιμονίῳ τλῆμον ὀφειλόμενε.”⁵

244.—ΤΟΥ ΛΥΤΟΥ

Δειματόεις ἐλάφιον κεραύς λόχος, εὗτε κριώδεις
 πλῆσαν ὄρῶν κορυφὰς χώρει τιφίδες,
 σείλαιαι ποταμοῖσιν ἐφώρμισαν, ἀλπίσι φρυνόσι
 χλιῆραι τοτεροῖς ἀσθματιν ὥκιν γρύν,
 τὰς δέ πειθοράξας ἐχθρὸς ἥβος ἀθρόων ἀφιν
 χαμερίῃ στωγεροῦ οὔρει παγκοι πέλη.⁵
 πληθὺς δὲ ἀγροτιέρων ἀλίτου θοιησατο θῆρης,
 ἢ φύγει ἀρπασσάγη πολλάκι καὶ σταλικα.

245.—ΑΝΤΙΦΑΝΟΤΣ

Δι τοιούτων θαλαμῶν ἐπὶ παττάσιν αὐχ 'Τρένατος,
 ἀλλ' ἀλλοὺς ἔστη πικρογράμμου Ηετάλης.
 σείματι γὰρ μοιχηε πρωτόζηγα Κύπριν ἀν' ὄρφιην
 δειγμανταν, ξυνει παρθενεῖσιν δόξων,
 φρυγοῦσιν τηλεις κύριες ἑσταντο· ἦν δὲ γραῦκα⁵
 ἀλτίς τοσι, οἴρως ἐσχόμενος οὖσιν τέκυν.

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old man of countless years, the battered remnant of a seafarer, not even when he was on the point of death quitted his old tub. They burnt his shell on the top of him, that the old man might sail to Hades in his own boat.

243.—APOLLONIDES

THE parents of Aristippus both rejoiced and wept for their son, and one day saw both his good and evil fate. When he had escaped from the burning house, straightway Zeus launched at his head the all-powerful flame of his thunderbolt. Then those who bewailed the dead spoke this word: “Unhappy boy, reserved by Fate for the fire of Heaven!”

244.—BY THE SAME

A TIMID troop of horned deer, when the frozen mountain tops were covered by the snow clouds, sought refuge, poor creatures, in the river, setting off there in the hope of warming their swift limbs in the moist exhalations of the stream. But the unkind stream, shutting them in all of a sudden, imprisoned them in odious fetters of wintry ice. A crowd of countrymen feasted on the unsnared game that had often escaped the net and its stakes.

245.—ANTIPHANES

By the unhappy marriage-bed of Petale at her bitter bridal stood Hades, not Hymen. For, as she fled alone through the darkness, dreading the first taste of the yoke of Cypris—a terror common to all maidens—the cruel watch-dogs killed her. We had hoped to see her a wife and suddenly we could hardly find her corpse.

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246.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΥ

Ἐθραίσθης, οἵσεῖς παρ' οἰωνόπόταισι λάγυνε,
μηδένος ἐκ πάσης χειμώνος Βρόμου.
πρὶ γλύθε γὰρ λίθος εἰς σὲ βαρύστονος, οὐα κεραυνός,
οὐ δίος ἐκ χειρῶν, ἀλλὰ Δίωρος ἔβη.
ἥν δὲ γέλως ἐπὶ σοὶ καὶ σκάμματα πυκνά, τυπεῖση, 5
καὶ πολὺς ἐξ ἑτάρων γιόμενος θόρυβος.
οὐδὲ θρησκῶ σε, λάγυνε, τὸν εὐαστῆρα τεκοῦνταν
Βάκχον, ἐπεὶ Σεμέλη καὶ σὺ πεπόνθατ' ἵσα.

247.—ΦΙΛΙΠΠΟΥ

Εἰθηλῆ πλάτυνθε με Νέτον βαρυλαίλαπες αὗραι
ρέξης ἐξ αὐτῆς ἐστόρεσαν δαπέδους·
λονταρίνη Βρομίφ ἐστηρ πάλιρ, ὥριζρον ἔχοντα
χίματι καὶ θάλπει τῷ Δίος ἡ ντερον.
ἄλλημένη ἐξηρσα· μόη δὲ πινίσα Λαϊλον,
ἄλλων κλιπομεγων, ὥρθοτέρην βλέποντα.

248.—ΒΟΗΘΟΥ ΤΟΥ ΕΛΕΓΕΙΟΓΡΑΦΟΥ

Εἴ τοιος Διόνυσος ἐστὸν ηλθεῖς Όλυμπον,
κωμαζον Λήραις σὺν ποτε νοῦ Σατύρας,
οὐδὲ τεχνῆις Ηλαῖης ἀρχῆγατο κείον,
οὐδὲν κατὰ τραγικῶν τέθμα μιηποπόλων,
πανταρίνη ξύλου Δίος ἄν φαγο σύγχιμος Ήρη· 5
“Εἴφεντο, Σεμέλη, Βάκχον ἐγὼ εἰσεκορ.”

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246.—MARCUS ARGENTARIUS

Thou art broken, sweet flagon, dear to the wine-bibbers, and hast shed from thy belly all the liquor of Bacchus. For from afar fell on thee, with a dreadful crash, a stone like a thunderbolt hurled by the hand, not of Zeus (Dios), but of Dion. And when it smote thee there was much laughter and many gibes, and a great noise among the company. I do not lament thee, flagon, who didst give birth to Bacchus the erier of Ehoe, for thy fate has been the same as Semele's.¹

247.—PHILIPPUS

I AM a fine plane-tree that the furious blasts of the south wind uprooted and laid low on the ground. But after a bath of wine I stand again erect, vivified both in summer and winter by a rain sweeter than that of heaven. By death I lived, and I alone, after drinking the juice of Bacchus which makes others bend, am seen to stand straighter.

248.—BOETHUS, THE WRITER OF ELEGIES

IF Dionysus had come revelling with the Maenads and Satyrs to holy Olympus, looking just as Pylades the great artist played him in the ballet according to the true canons of the servants of the tragic Muse, Hera, the consort of Zeus, would have ceased to be jealous, and exclaimed : “ Semele, thou didst pretend that Bacchus was thy son ; 'twas I who bore him.”

¹ The flagon is said to have given birth to Bacchus by spilling the wine, as Semele when smitten by the thunderbolt spilt the child from her womb.

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249.—ΜΑΚΚΙΟΤ

Ἐνπέταλον γλαυκὰν ἀγαθενέ, ἀδα τάνδε παρ' ὅκι, αἰς
ἴερυθεῖς λοφιαῖς Ήτταὶ δέδε ἐπισκοπέω.
εὶς δέ σε πορφύρωντος ἔχει πάθος, ὃ παροδῆται,
βότρυνος, οὐ φθονίω τραστρὶ χαριζομένων
ἢ εἰς λαρὴν φαινόντην κλωτήν μάνον, αὐτίκα δέξῃ
ἀξαλέην βάτετρον τάνδε καρποβαρίην.

250.—ΟΝΕΣΤΟΤ

Ἐστηρ ἐν φόριτζη, κατηρείφθηρ ἐσ σὺν αὐλῷ
Θούβηρ φεῦ Μούσης ἐμπαλιώ ἄρμονίης
κωφὰ ἐσ μοι κεῖται λυροθελγέα λείψανα πύργων,
πίτροι μουσοῖόμοις τείχεσιν αὐτόμολοι,
σῆς χερός, Λυφίων, ἄπορος χάρτες ἐπιάπυλον γὰρ
πάτρηρ ἐπταίτῳ τείχισας ἐν κιθάρῃ.

251.—ΕΤΗΝΟΤ ΓΡΑΜΜΑΤΙΚΟΤ

Ἐχθίστη Μονσαΐς σελιδηφάγη, λωβητειρα
φωλαΐς, ἀτι σοθιης κλέμμιτα φερβομέγη,
τίπτε, κελαιοχρως, ίεραις ψήφοισι λοχάζῃ,
σίλφη, τηρ φθονερήν εἰσόντα πλαττομένη;
φει γ' ἀτα Μονατιων, θει τηδόσε, μηδὲ διποι δέσει
βάσκανον ἐν ψηφῳ εοξαν ἐπειπαγάγγης.

252.—ΑΔΕΣΗΠΟΤΟΝ

Ἐκ βαθειν ἥλιοτο Νειλον ἀπ' ὄφριος ὁξὺς ὀδίτης,
οἵσαι λατιάρων εἴτε λίνων ἀγέληη.

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249.—MACCIUS

I AM Pan, and established here at the top of the hill I keep watch over this leafy, green, climbing vine. If thou desirest my ripe fruit, traveller, I grudge it not, if it is to gratify thy belly; but if thou layest thy hand on me for the sake of robbery only, thou shalt straightway feel on thy head the weight of this knobbed staff.

250.—HONESTUS

(*cp. Nos. 216, 253*)

I, THEBES, rose at the sound of the lyre, and sunk in ruins at that of the flute. Alas for the Muse that was adverse to harmony! They now lie deaf, the remains of my towers, once charmed by the lyre, the stones that took their places of their own accord in the muse-built walls, a gift that cost thee, Amphion, no labour; for with thy seven-stringed lyre thou didst build thy seven-gated city.

251.—EVENUS

PAGE-EATER, the Muses' bitterest foe, lurking destroyer, ever feeding on thy thefts from learning, why, black bookworm, dost thou lie concealed among the sacred utterances, producing the image of envy? Away from the Muses, far away! Convey not even by the sight of thee the suspicion of how they must suffer from ill-will.

252.—ANONYMOUS

QUICKLY the traveller, when he saw the pack of greedy wolves, leapt from the bank into the deep Nile.

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ἀλλά μιν ἀγρεύσαντο δι' ὕδατος· Ἐβρυχε δέ ἄλλος
ἄλλον, ἐπονραίῳ ἐίγματι ἀραξάμενος.
μακρὰ γεννηρῶθη ἐι λίκους βυθός, ἔβθαν δὲ ἄνθρα
υηχομένων θηρῶν αὐτοῦθεακτος ἄρης.

253.—ΦΙΛΙΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἐγώ Θείβας Κάρμου κλεινὸς γάρος, ἀλλὰ μυσαχθῆς
Οἰτιάδος· τολετὰς Εἴμος ἵσπασατο,
ἄς γελασας Ηερθεὺς ἀέρατο· τείχεα χορδαῖς
ἔστη, καὶ λωτοῖς ἔστενε λυόμενα·

Λεπτόπης ὄσιη, χαλεπηὶς ἀστέλλεις Ιοσάστης·
ἡρ Ἱπρίω φιλόπατος, ἀλλ' ἀπεβής Λθάρμας.
Τοίκτην δὲ πτολεμεῖην τούτης ἀσθλῶν περὶ Θείβας
μύθων καὶ στυγρῶν ἥρμησεν ιστορίη,

254.—ΤΟΥ ΑΥΤΟΥ

Η πυρὶ πάντα τεκοῦτα Φιλαίτιον, ἡ βαρυπένθης
μητηρ, ἡ τέκνων τρυπῶν ἴδαιναι τάφοι,
ἄλλωντρίαις ἀδιαιτηθόρματα· ἡ γὰρ ἐάλπαι
πάντως μοι ζῆσεν τάνταν οὐδὲ ἔτεκον.
ἡ δὲ εὔπαιτις θετὸν νῦν ἀνίγγαγον· ἀλλά με δαίμον
ἴθεδε μηδὲ ἄλλης μητρὸς ἔχειν χύριτα.
αληθεῖς ἤμετερος γάρ ἀπέθειτο· τὴν δὲ τεκούσαις
ηδη καὶ λοιπαῖς πένθος ἐγὼ γέγονα.

255.—ΤΟΥ ΑΥΤΟΥ

Πράττει πολὺν ἄλβον· Αριστοῦληγε ὁ πεντάρος
τὴν οὖν ὅν τοιμητε, τὴν βάσαν δὲ ἀρέληγε·

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But they continued the chase through the water, each holding on by its teeth to another's tail. A long bridge of wolves was formed over the stream, and the self-taught stratagem of the swimming beasts caught the man.

253.—PHILIPPUS OF THESSALONICA

SPLENDID in Thebes was the marriage of Cadmus, but that of Oedipus was abominable. Bacchus welcomed the orgies which Pentheus, having ridiculed, bewailed. The walls arose to the music of strings, but groaned as they crumbled to the flute's. Holy were the birth-pangs of Antiope, but Iocasta's heavy with doom. Ino loved her child, but Athamas was impious. The city was always famous (?). See how for good or evil History always had plenty to tell of Thebes.

254.—BY THE SAME

I, PHILAENIS, who bore children but to feed the funeral pyre, the mother weighed down by grief, who had seen the burial of three, sought refuge in the fruit of another womb; for, indeed, I was confident that the son I had not borne myself would live. So, though I had given birth to so many, I brought up an adopted son. But Fate would not allow me to possess even the gift of another mother; for no sooner was he called mine than he died, and now I have become a cause of mourning even to other mothers.

255.—BY THE SAME

(cp. No. 150)

NEEDY Aristides reckoned his possessions as great; his one sheep was a flock, his one cow a herd. But

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ημιβροτε δ' ἀμφοτέρων ὁμοίη λύκος, ἔστατε δ' ὡς
τὴν ἄμαλιν, περίης δ' ὥλετο βουκόλιον
πηροῦστῳ δ' ὃ γ' ἴμαντι κατ' αὐχένος ἄμμα πεθήσας
οἰκτρος ἀμυκῆτῳ κάτθανε πάρ καλύψῃ.

256.—ΑΝΤΙΦΑΝΟΤΣ

Ημεών μὲν ξώσιν ἐσόκουν ἔτι, κεῖνο δὲ εἴησε
ἐν μόνοις αἴπυταισιν μῆλοις ἐπ' ἀκρέμορος
ἡ ὁὲ κύων ἑτέρων καρποφθόρος, η πτιλόνωτος
κάμπη, καὶ τὸ μόνον βύσκανος ἔξεφαγεν.
ὁ Φθόνος εἰς πολὺν δρυκὸν ἀπέβλεπεν ὃς εἰ τὰ μικρὰ
πορθεῖ, καὶ τούτον χείραν ὅτι μὲ λέγειν.

257.—ΑΗΟΛΛΩΝΙΔΟΤ

II Καθαρῷ Νύμφαι γὰρ ἐπώνυμεν ἔβοχον ἄλλων
κρίνηγ πασίσιν ὕσκαρ ἐμοὶ λαζαδῶν.
ληιστῆς ἵτε μοι παραελίτορας ἔστατεν ἀρέτας,
καὶ φοινὺς ἱεροῖς ὑπαντὶ λοῦσε λέρη,
κεῖται ἀναστρέψασα γλυκίν ἥσον, οὐκέτ' ὀδεῖταις
βλιξώτις γὰρ ἐρεῖ τὴν Καθαρῷ ἔτι με:

258.—ΑΝΤΙΦΑΝΟΤΣ ΜΕΓΑΛΑΟΝΟΛΙΤΟΤ

III πάροις εἰσέροται Λίσταξομεγη προχωμάτι,
πτωχῇ γὰρ τυμφῶν μέχοι καὶ εἰς σταγόνων
λιθωμέσις γὰρ ἐμοῖται ἐνίκα τοι νίμασι χεῖρας
ἀνεροφάνος, κηλεῖται δέσποτιν ἐγκερασας
ἔξ οὗ απο καῦρης φιγοντει λιλων, “ Κας ἓνα Βασχαν,”
εἰπούσατ, “ νύμφαι μητρόμεθ, οὐκ εἰς Αρη,

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he lost both ; a wolf killed the ewe, and the cow died in calving. So that the stock of his poor farm was gone, and the luckless man, noosing his neck in the strap of his wallet, perished by his shed that no longer echoed to the sound of bleating.

256.—ANTIPHANES

I thought that half of me was still alive, and that half produced one single apple on the highest branch. But the brute that ravages fruit-trees, the hairy-backed caterpillar, envied me even the one, and ate it up. Envy's eyes are set on great wealth, but the creature who lays waste a little substance I must call worse even than Envy's self.

257.—APOLLONIDES

I, THE Pure Fountain (for that is the name the Nymphs bestowed on me above all other springs), when the robber had slain the men who were reclining beside me, and washed his bloody hands in my sacred water, turned back that sweet stream, and no longer gush for travellers; for who will call me "*The Pure*" any longer?

258. —ANTIPHANES OF MEGALOPOLIS

I WHO once gushed with abundance of sweet water, have now lost my nymphs¹ even to the last drop. For the murderer washed his bloody hands in my water, and tainted it with the stain. Ever since the maidens have retired from the sunlight, exclaiming, "We nymphs mix with Bacchus alone, not with Ares."

¹ My water.

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259.—BLANOPON

*"Ηριπειν ἐξ ἀκρης δόμος ἀθρόος, ἀλλ' εἰ παιδὶ¹
τηπιάχῳ Ζεφύρου πυλλὸν ἔλαφρότερος·
δοίσατο κουρασώντς καὶ ὄρείπων. ὁ μεγάλανχος
μητέρες, ἀσένων καὶ λίθος αἰσθάνεται.*

260. ΣΕΚΟΥΝΔΟΥ ΤΑΡΑΝΤΙΝΟΥ

‘Η τὸ πάλαι Λαῖς πάντων βίδος, οὐκέτι Λαῖς,
ἀλλ’ ἐπίστρι φαγερῆ πᾶσιν ἐγὸν Νέμουσι.
οὐ μὰ Κύπρῳ (τί δὲ Κύπρις ἔμοι γ’ ἔτι, πλὴν ὅσον
ὅρκος;) γηώριμον οὐδ’ αὐτῇ Λαΐδει Λαῖς ἔτι.

261. ΕΙΠΟΝΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἡ πάρος εὐπετάλοιστη ἐν οἰνάνθαις γεασαῖς,
καὶ τεταῦμι βοτρίων μῆτρα καμισσαρέη,
περ οἴτη ψραιοῦμαι. Λέ, ὁ χρόνος οὐδὲ σαριζεῖ
καὶ σταθυτὴ γῆρας αἰσθανεῖται βυτίοις.

262. ΦΛΑΜΗΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΝ

Πρίθιμον ποτὲ πάντες Ἀριστοσίεψ κλυτόπαιδα
ἔγασις μέλινος ἀχθος ἀπωσαρένην
ηὔστη ἐν αὐτῷ τοῦτο χθονί· τρεῖς γὰρ ἀλιτα-
ρούσι, δεκτόμενοι δὲ ἡμεταν ἐν πελάγει.
αἱ δὲ οὐδεὶς θαρρεῖσκοι, ἐπιστήκασι μηρὸν,
μετέβούσην δὲ θελῶσι ἀλευρός βλέπεται.

263. — ΑΝΤΙΦΙΛΑΟΥ ΒΖΑΝΤΙΟΥ

Η γριᾶς Εἰβαύλη, ὅτε οἱ καταθύμοι ἦν τι,
φεύγουν τὸν πεντέ ποδῶν πάνταν ἀστεῖον λίθον.

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259.—BIANOR

THE house fell in from top to bottom, but much more lightly on the infant son of Zephyrus. Even a ruin spared childhood. O ye boastful mothers, see how even stone feels maternal affection.

260.—SECUNDUS OF TARENTUM

I, LAIS, who was once the love-dart that smote all, am Lais no longer, but a witness to all of the Nemesis of years. No, by Cypris! — and what is Cypris to me now but an oath?—Lais is no longer recognisable to Lais herself.

261.—EPIGONUS OF THESSALONICA

I, THE vine who once was young and clothed in leafy shoots, I who bore bunches of swelling grapes, am now as old as you see. Look how Time overcomes us! Even the vine's clusters know the wrinkles of old age.

262.—PHILIPPUS OF THESSALONICA

ALL once counted Aristodice to be a proud mother, for six times had she been delivered of her womb's burden. But water vied with earth in afflicting her; for three sons perished by sickness, and the rest closed their eyes in the sea. The tearful woman is ever seen complaining like a nightingale by the grave-stones, and upbraiding the deep like a haleyon.¹

263.—ANTIPHILUS OF BYZANTIUM

OLD Eubule, whenever she had set her heart on anything, used to pick up the nearest stone at her

¹ See the story of Ceyx and Alcyone in Ovid (*Metam.* xi.), finely rendered by Dryden.

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χείρεσι πειρίξουνα· καὶ ἦν βαρύς, ἥπικα μή τι
ηθελεν· εἰ δὲ ψίλοι, κουφότεροις πεπάλων,
αὐτὴν ἐν πρόσσωνα τό οἱ φίλοι, ἦν ποθ' ἀμάρτην·
Φοιβῷ τὰς ἀνίστονται χεῖρας ἐπεριάφετο.

264.—ΑΠΟΛΛΩΝΙΔΟΥ, οἱ δὲ ΦΙΛΙΠΠΟΤ

εὐμενοῦ ποτέν αὔρους ἀμφὶ κλῖνας ἴμενος
νέπτιξ πτερῷ, φλέγμοντος ὥδου μέσον,
νηδῶν ραπίζον, ἐπίκαλλ' αὐτοῦ γῆρας μέλει
ἡδὺς κατωργάνιζε τῆς ἐρημίας.

Κρίτων ἔ, οἱ πάσης ἵξεστος Πιλόνις
θύρης, ἀσάρκου τόποια σογιακεντατοί.
πίστις δὲ ἐπιστρεψεν· εἰς γὰρ ἡθάδας πάρας
σφαλεῖς ἀλάται παντος ἴμερων πτεροῦ.

265.—ΤΟΥ ΛΥΤΟΥ

Ιοτυπῆς Διὸς ὅρης ἐτίσατο Κρῆτα φαρέτρης,
οὐρανάθεν τάξῃ τάξην ἀμυνόμενος·
κεῖνον δὲ εὐθὺς ἄκουστι παδῶν έδραμεντι κατίκτα·
ἡγανός, πίπτων δὲ ἐσταγερ ὁς ἐθανερ.
μηκέτ' εἴθ' ἴμετέρης ἀφενδέσται Κρῆτες διστοῖς
αὐγεῖσθε· ὑμείσθω καὶ Διὸς εὐστοχίη.

266.—ΑΝΤΙΠΑΤΡΟΥ

Ιμερον αἰδησαντι πολυτριήτων διὰ λωτῶν
εἶτε λεγμφθάγγῳ Φαῦλος ἐπὶ Γλαυκῷ

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feet, as being Apollo's prophet, and try it in her hand. Whenever she did not want a thing, it was heavy; but if she wanted it, it was lighter than a feather. But she acted as it pleased her best, and if she came to grief she set down the unfairness of her hand's judgment to Phoebus.¹

264.—APOLLONIDES OR PHILIPPUS

The cicada used to sit on the highest boughs of the shrubs, and in the burning noon-tide sun, beating its belly with its wings, by the sweet variations of its self-wrought strains filled all the wilderness with music. But Criton of Pialia, the fowler who disdains no kind of game, caught this fleshless thing by its back with his lined twig. But he suffered punishment; for his daily craft now plays him false, and he wanders about not catching even a feather.

265.—BY THE SAME

(cp. No. 223)

THE bird of Zeus, pierced by an arrow, avenged himself on the Cretan for his archery, returning arrow for arrow from heaven. With the returning shaft it slew the slayer at once from the sky, and falling, killed as it died. No longer boast, ye Cretans, of your unerring arrows; let the deadly aim of Zeus, too, be celebrated.

266.—ANTIPATER

PHOEBUS spoke thus of the sweet musician Gla-phyrus when he breathed the spirit of love from his

¹ This mode of seeking the counsel of the gods as to contemplated actions is mentioned also by Dio Chrysostom (*Or. xiii.* p. 419).

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“Μαρσύη, ἐψεύσω τέοντι σύρεμα, τοὺς γὰρ Ἀθίνης
αὐλαὶς ἐκ Φλυγίης εἶπος ἐληῖσατο·
εἰ δὲ σὺ τοιούτους τάτ’ ἐμέπνεες, οὐκ ἀν “Ταγνίς
τὴν ἐπὶ Μαιάνδρῳ κλαῦσε δύσταυλον ἔριν.”

267.—ΦΙΛΙΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Τικαρίην πλάστον [πρώην] ἀλα, νῆσος ὅλη θύει
Δάμις ὁ Νικαρίτου κάπποιν εἰς πόλιαρος,
πολλὰ πατήρ δ' ἡράτο πρὸς ἄθανάτους, καὶ ἐς ἥλωρ
φθίέγγοθ', ὑπέρ τέκνου κυνατα λιτσόμενος,
ὅλετο δ' αἰκτίστως βρυχθεὶς ἀλέ κεῖνο δὲ πατρὸς
ἔκλυεν ἀρίστον μὲν πάλαι πέλαζος.

268.—ΑΝΤΙΗΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Κρῆται κυνοφίδιον κατ' ιχνιον ἔει, αμέ Γοργῷ,
ερευνος, ἀμφοτέρην Λρτειν εὐξανίην·
τίκτε δ' ἀποκτείνοντα θοὴ δ' ἐπένευστεν Ἐλευθὰ
ἄμφω, εὐαγγίης ἀρά καὶ εὐτοκίης·
καὶ την ἐντα παιδὶ ἕσσῃ φύλα, φεύγετε, Κρῆται
κευρίσσεις, ἐκ τοκιῶν τίκνα εὐλατούμεναι.

269.—ΤΟΥ ΑΥΤΟΥ

Κλασθείσης ποτε νῆσος ἐν ὄδατη οἴητο πλευτῇ
εἰσεσθι, ὑπέρ μονῆς μαργανιστὸν σατίος,
αὐτὸς μετ' Λιταγύην Παπιντρατῶν οὐ μεμοντόν,
ἥρ γὰρ ἴππος ψυχῆς ἀλλ' ἐμέλησε Δίκη.

¹ Hyagnis (according to one version at least, but cf. No. 140) may be taken as Morsus—Morsus having found

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pierced flute: "Marsyas, thou didst lie concerning thy invention, for this man hath stolen Athena's flute from Phrygia. If thou hadst then breathed into such as this, Hyagnis had never wept for the contest by the Maeander in which the flute was fatal."¹

267.—PHILIPPUS OF THESSALONICA

SAILING of late on the Icarian sea, Damis, the son of Nicaretus, slipped from the deck and fell into the sea. Sore did his father pray to the immortals, and call on the water, beseeching the waves for his son. But, devoured by the sea, he perished miserably. That is a sea that of old, too, was deaf to a father's prayers.²

268.—ANTIPATER OF THESSALONICA

Gongo, the Cretan bitch, being in pup, was on the track of a hind, and had paid her vows to both Dianas. As she killed the deer she littered, and quickly did the Deliveress grant both prayers, that for success in the chase and that for an easy labour. Now Gorgo gives milk to nine children. Fly, ye Cretan deer, learning from the force of mothers in travail what their young are like to be.

269.—BY THE SAME

WHEN the ship was dashed to pieces two men strove with each other in the water, quarrelling for one plank. Antagoras struck Pisistratus. It was not inexcusable, for his life was at stake, but Justice was the flute which Athena, after inventing it, threw away in disgust, claimed to be its inventor.

¹ i.e. to the prayers of Daedalus for his son Icarus.

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τῆχε δ' ὁ μὲν τὸν δ' ἔλε κύων ἀλός, οὐ παναλάστωρ 5
κυρῶν οὐδὲ ἴγρῳ παίσται ἐν πελάρῃ.

270.—ΜΑΡΚΟΥ ΑΡΓΕΝΤΑΡΙΟΤ

Κωμάζω, χρύσειον ἐσπερίων χορὸν ἄστρων
λεύσσων, οὐδὲ ἄλλων λαξέψαριν¹ θάρους·
οτούφας δ' ἀνθύβολεν κρατος τρέχα, τὴν κελαῖενην
πηγεῖα μουσοπόλεις χερσὶν ἐπηρέθαια,
καὶ ταῦτα ἕρων εὐκοσμον ἔχω γίον² οὐδὲ γαρ αὐτὸς 5
κύστης ἀγενθε λύρης ἐπλεπτο καὶ στεφανου.

271.—ΑΠΟΛΛΩΝΙΔΟΤ

Καὶ πότε δὴ νήσσε³ ἄφοβος πόρος, εἰπέ, Θαλασσα,
εὶ καὶ ἐν ἀλκυόνων ἥμασι κλαυσόμεθα,
ἀλκυόνων, αἱς πόντος ἀεὶ στηρίξατο κῦμα
νήρεμορ, ὡς κρίναι χέρτον ἀπιστοτέρην;
ἄλλα καὶ ἡνίκα μαῖα καὶ ἀβίνεσσαι ἀπήμων
αὐχεῖς, σὸν φόρτῳ δύσας Ἀριστομένη.

272.—ΒΙΑΝΟΡΟΣ

Καρφαλέος δίψει Φοίβον λάτοις εὗτε γυναικός
εἶσεν ὑπέρ τύμβων κρωσσίον ὅμβροσόκον,
κλάγξεν ὑπέρ χείλους, ἀλλ' οὐ γένις ἡπτετο βισσοῖ.
Φοίβε, αὐτὸς τέχνην ὅργην ἐγαμμάνεις,
χερμάτα εἰ τραχιῶν σφαιρῶν πότην ἀρπαγῇ χείλει 5
ἔφθατε ματισσών λαστίγακτον ὑέωρ.

¹ *κόσμος* has the two senses of “order, propriety” and “the Universe.” The constellations are Lyra and Corona Borealis.

² The *helyion* day was thirteen days next the winter

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concerned. The one swam on, but the other was seized by a shark. She, the all-avenger, does not cease from vengeance even in the watery deep.

270.—MARCUS ARGENTARIUS

I KEEP revel, gazing at the golden dance of the stars of evening, nor do I rudely disturb the converse of others. Tossing my hair that scatters flowers, I awake with musical fingers the deep-toned lyre. And in doing so I lead an orderly life, for the order of the universe itself lacks not a Lyre and a Crown.¹

271.—APOLLONIDES

AND when then, tell me, Sea, shalt thou give safe passage to ships, if we are to weep even in the days of the halegons, the halegons for whom the deep has ever lulled the waves to so steady a calm that they deem it more trustworthy than the land?² Even now, when thou boastest of being a nurse stilling the pangs of child-birth, thou hast sunk Aristomenes with his cargo.

272.—BIANOR

WHEN a crow, the minister of Phoebus, parched with thirst, saw on a woman's tomb a pitcher containing rain-water, it croaked over the mouth but could not reach the bottom with its beak. But, thou, Phoebus, didst inspire the bird with opportune artfulness, and, by dropping pebbles in, it reached in its eagerness with its greedy lips the water set in motion by the stones.³

solstice which were supposed to be always calm and in which the haleyon was supposed to build its nest on the waves.

³ Though line 5 is hopelessly corrupt there is no doubt of the sense. The anecdote is told by Pliny and Plutarch.

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273.—ΤΟΥ ΛΥΤΟΥ

Καίνιατος ἐν θάρυστοι λαλίστατος ἥρικα τέπτεξ
φθέγξατο ἐγδώστσῳ μελπόμενος στόματι,
ἔσσηται Κρήτων συνθέτεις ἔδον, εἶλεν δοιδὸν
ἥρος, οὐκ ἵειητο ἔξορολῶν μελέτην.
ἄξια δὲ οὐχ ὁσίης θήρης πάθειν οὐ γὰρ ἔτ' ἄλλων
πηγαῖται, ἵπτονται σύστοχον ὡς πρὸν ἀγρην. 5

274.—ΦΙΛΙΠΠΙΟΤ

Καὶ τον ἀρονιαῖον γρυρίζομον αἰλακα τέμπει
μηροτυπεῖ κέιτρῳ πειθομέγη εἱμαλίς,
καὶ μετ' ἀροτροπόντος ξενέρδας πάλι τῷ νεοθηλεῖ
πιπομένη μίσχῳ εἰτερον ἄλτος ἔχει.
μὴ Θλίψης αὐτὴν ὁ φωμόρος· οὗτος ἐβαίος
μίσχος, οὐν φυίσῃ, αὐτον τρίφεται εἱμάλης. 5

275.—ΜΑΚΗΔΟΝΙΟΤ

Κάπρον μὲν χέρστῳ Κόδρος ἔκταγε τὴν δὲ ταχεῖαν
εἰρ ἀλι καὶ χαροποὺς κύμασιν εἰλ' οἰαφων,
εἰ δὲ ἦρ καὶ πτηνὴ θηρῶν φύσις, οὐδὲ ἀν ἐν αἴθρῳ
τὴν κενον κενον "Αρτεμίς εἰδε χέρα.

276.—ΚΡΙΝΑΓΟΡΟΤ

Ἀνόπος ἀποκλύσσοντα παρὰ κροκαλαιστι θαλάσσης
χεργίτις, διερῶν τυτθον ὑπερβο παγον,
χρασον ἐπικεῖται κατασπασθεῖσα κλίσων,
δειλαίη πικροῦ κῦμ' ἔπιεν θανάτου
πνεῦμα εἰ ὅμη πειρη ἀπλόστατο, τίς κ' ἐτι νῇ
θαρτησαν πεξοῖς τὴν ἀφύλακτον ὄλα; 5

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273.—BY THE SAME (cp. No. 264)

WHILE the never silent cicada was singing on the bushes in the heat with its double-tongued mouth, Crito contrived with his limed reeds to catch the songster of the air, no proper victim of his craft. But he got his deserts for his impious capture, and was no longer successful as before in the snares he set for other birds.

274.—PHILIPPUS

THE young cow, obeying the goad that pricks her thighs, cuts the recurring furrows of the field, and again, after her ploughing-labour under the yoke, suffers fresh pain in suckling her newly-born calf. Do not drive her hard, husbandman. This little calf of hers, if you spare the mother, will grow up for you and become a steer.

275.—MACEDONIUS

CODRUS killed the boar on land, and the swift deer he took in the blue waves of the sea. Were there beasts with wings too, Artemis would not have seen him empty-handed even in the air.

276.—CRINAGORAS

THE serving-woman washing clothes on the sea-beach, a little above the wet rocks, was swept off, poor wretch, by a breaker which flooded the shore, and she drank the bitter wave of death. She was in one moment released from life and from poverty. Who in a ship shall brave that sea from which even those on land are not protected?

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277.—ΑΝΤΙΦΙΛΟΤ

Λαβροπόδη χείμαρρε, τί έντι πόστου φέδε κορύσσυ,
 πεζοὶ ἀποκλείων ἵχνος ὄσαιπορίης;
 ἦ μιθνεῖς ὥμβροισι, καὶ οὐ Νύμφαισι διανηγές
 νῦμα φέρεις, θαλεραῖς δὲ ηράνται νεφέλαις.
 ὅψαραι ἡσίωφ σε κεκαυμένοι, ὅστις ἀλέγχαιν
 καὶ γόνιμοι ποταμῶν καὶ νόδοις οἰδεις ὑστερ. 5

278.—ΒΙΛΟΡΟΣ

Λίρακα πατρών ἔτι λείψαντα κοτύλεζονσαν
 τεκροὺς χειμαρρῷς παῖς οὐε συρομένην·
 καὶ μη ἄχος τόλμος ἐπλήσσετο, χείμα εἰ ἀνατε
 εἰσέθορη, πικρὴν εἰ λόθον ἐπι συρμαχίην.
 οὐδέποτε μη γάρ ξωσεῖν ἀφ' ἴδιας, ἀντὶ τούτων
 αἱ ταῖς ἐπι βλαστηρᾶς χειρατος ἐφθάνειο.

279.—ΒΛΣΣΟΤ

Λιθαίης ἀκέζοιο τριγραύλους ὅπε παίτας
 εἰντερον ὁχί, Λίθης, πάντας ἀργῆβάτους,
 "Σπάρτας ὁ στόλος," εἶπεν· "ἴο! ὡς παλι προσ-
 θια πάντα
 τραιόματι, καὶ στέρνης δῆμας ἔγεστι μόνης"
 τὸν τε μόθιν κορέσασθε, καὶ εἰς ἐμοὶ ἀπαίνειν
 ὑπνον, ἀνικάτου δῆμος Ἐνναδίου." 5

280.—ΛΗΟΔΔΩΝΙΔΟΤ

Λαΐδης, Λύστρινον ὑπάτων κλέψη, ἐπειρ ἀθρίστας
 Εἰρώτας· "Σπάρτης χαῖρε φόνιστον ὕδωρ."

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277.—ANTIPHILUS

WHY, torrent, in thy furious march dost thou lift thyself up so high and shut off the progress of travellers on foot? Art thou drunk with the rain, and no more content with a stream the Nymphs make transparent? Hast thou borrowed water from the turbid clouds? One day I shall see thee burnt up by the sun, who knows how to test the water of rivers, distinguishing the true from the bastard.

278.—BIANOR

A BOY saw carried away by the torrent a coffin in which rested still the remains of his parents. Sorrow filled him with daring and he rushed into the ruthless stream, but his help cost him sore. For he saved the bones indeed from the water, but in their place was himself overtaken by the fierce current.

279.—BASSUS

WHEN, for the second time,¹ Hades received from the bark of Lethe three hundred dead, all slain in war, he said: "The company is Spartan; see how all their wounds are in front again, and war dwells in their breasts alone. Now, people of unvanquished Ares, hunger no more for battle, but rest in my sleep."

280.—APOLLONIDES

LAElius the distinguished Roman consul said, looking at the Eurotas, "Hail! Sparta's stream, of rivers

¹ The first time was the battle of Thyreæ. See Index to vol. ii.

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Μονσάου δ' ἐπὶ χεῖρα βαλὼν πολυίστορι βίβλῳ,
έλεγ ύπερ κορυφῆς σύμβολον εύμαθίης:
κίτται, μιμηλὸν βιότου πτερόν, ἐν σκιεροῖσιν
ἀρκεσι παρφόνων μέλπον ἀπὸ στομάτων,
ώρμήθη δ' ἐπὶ ταῖσι. τί δ' αὐτὸν ξηλωτὸς ὁ μάχθος,
εἰ καὶ πτηνὰ ποθεῖ * * *.

281.—ΤΟΥ ΑΥΤΟΥ

Ξυνίον ὄπηρικα θαῦμα κατεῖδομεν· λοισ ἀπασα,
πῶλον ἐπ' ἀνδρομέαν σάρκα φριμασσόμενον,
Θηρικίης φάτρης ποδιὸς λόγος εἰς ἔμοι ὅμιλον
ἴχνυθε· ἐξηρατεῖτερον Πρακλέα.

282.—ΑΝΤΙΗΑΤΡΟΤ ΜΑΚΕΔΟΝΟΣ

Ξεῖνον, παρθένος εἴμι τὸ δέρμασιν εἰπατε ἁφῆς
φείσασθαι διώσων χερσὶν ἴταιμοτύμοις·
ἀντὶ δὲ μεν κομίζου τις ὀπιττόρος ἡ τερεβίνθου
ἱρπατίσθω χθαναληρές χύσιν· οἱ γάρ οὐκάς·
ἀλλ' οὐδὲ μεν ποταμὸς μεν οὐσον τρια, τοῦ δὲ ἀπὸ
πηγῶν
ὑλη πανθηληγεῖσα πέλεθρόν ἀπέχει.

283.—ΚΡΙΝΑΓΟΡΟΤ

Οὐρα Περηγαῖα καὶ αἱ βαθυάρκεις· λλωτεῖς,
αἱ Βύρων πρωχαῖς ἐτζὺς ἀποβλέπετε.

I suppose that by uttering or citing a fragment of Greek verse Laelius gave an indication of his taste for study in which the magister encouraged him to persevere. But not too much reliance should be placed on this interpretation of the obscure epigram.

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noblest far." Having thus set his hand to the erudite book of the Muses, he saw over his head a token of learning. The magpies, birds that imitate human life, were calling from the leafy dells in all their various tongues. By them he was encouraged; and how can the labour not be enviable if even the birds desire (to find expression for their thoughts)?¹

281.—BY THE SAME

WHEN all Asia witnessed the common marvel the colt furious to feed on flesh of men, the grey-grown legend of the Thracian stable² came before my eyes. I am in search of a second Heracles.

282.—ANTIPATER OF MACEDONIA

STRANGERS, I, whom you take for a tree, am a maiden.³ Bid the slaves' hands that are prepared to cut me spare the laurel. Instead of me, let travellers cut to strew as a couch boughs of arbutus or terebinth, for they are not far away. The brook is about a hundred yards away from me, and from its springs a wood containing every kind of tree is distant about seventy yards.

283.—CRINAGORAS

YE Pyrenees and ye deep-valleyed Alps that look down from nigh on the sources of the Rhine, ye are

² The horses of Diomede, King of Thrace, which he used to feed on human flesh. They were carried off by Heracles.

³ Daphne, pursued by Apollo and changed into a laurel to save her chastity.

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μάρτυρες ἀκτίνων, Γερμανικὸς ἡς ἀνέτειλε,
ἀστράπης Κελτοῖς πουλὺν ἐινάδιον.
οἱ δὲ ἄρι δουπιθῆσαν ἀστλέες εἶπε δὲ Ἱερὸν
"Ἄρει· "Τοιαύταις χερσὶν ὀφειλόμεθα." 5

284.—ΤΟΥ ΑΥΤΟΥ

Οἵος ἀνὴρ οἷων οἰκήτορας, ὃς ἔλεειγι.
ἔραο. φεῦ μεγάλης Τελλάδος ἀμμορίης,
αὐτίκα καὶ γαίης χθανατώτερη εἴθε, Κόρινθο,
κεῖσθαι, καὶ Λιβυκῆς φάρμους ἐρημοτέρη,
ἡ τοίσις ἐιὰ πᾶντα παλιμπρήτουσι ἐθεῖσα 5
θλίβειν ἀρχαίων ὄστεα Βασχιαέων.

285.—ΦΙΛΙΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Οὐκέτι πιργωθεὶς ὁ φαλαγγομάχας ἐπὶ ὕπρη
ἀσχετος ορμαίνει μυρίοντος ἐλέφας,
ἄλλὰ φόβῳ στείλας βαθὺν αὐχίνα πρὸς ξυρούστρινα,
ἀντυγα σιφροπλκεῖ Καισαρος σύραντον,
ἔρωτες εἰρήνης καὶ θηρ χάριν ὄργανα γίνεται. 5
Ἄρεος, εὐτομίης ἀτακαμήτη πατέρα.

286.—ΜΑΡΚΟΥ ΑΡΓΕΝΤΑΡΙΟΥ

Ορμή, τί μοι φίλοις ἵπποις ἀφίητασι; οὗτον ἐξ Ηύρης
εἰσαλον κοτῆς ἀλεῖται ἀποπτάμενον.
ἡ ταῖς θρησπτρα τίτης, ἥτι θῆκα σε, εἰστρομε, πάσης
φύτοκον κρινεῖν ἐν μεγάροις ἀγέλησ;
ταὶ φιεροὶ καὶ σκῆπτρα Σαριττοῖς, οὐδετερι γυκτός 5
φθεγγεῖσαι, ἀλλ' ἔξεις βομβόν ὅτι ἀπόστρεν.

This refers to the re-colonisation of Corinth by Julius Caesar, a measure usually praised. The colonists were

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witnesses of the lightning that Germanicus flashes forth as he smites the Celts with the thunderbolts of war. In masses the foe fell, and Enyo said to Ares, "It is to such hands as these that our help is due."

284.—BY THE SAME

WHAT inhabitants, O luckless city, hast thou received, and in place of whom? Alas for the great calamity to Greece! Would, Corinth, thou didst lie lower than the ground and more desert than the Libyan sands, rather than that wholly abandoned to such a crowd of scoundrelly slaves, thou shouldst vex the bones of the ancient Bacchiadae!¹

285.—PHILIPPUS OF THESSALONICA

No longer does the mighty-tusked elephant, with turreted back and ready to fight phalanxes, charge unchecked into the battle; but in fear he hath yielded his thick neck to the yoke, and draws the ear of divine Caesar. The wild beast knows the delight of peace; discarding the accoutrement of war, he conducts instead the father of good order.

286.—MARCUS ARGENTARIUS

WHY hast thou, chanticleer, robbed me of beloved sleep, and the sweet image of Pyrrha has flown away from my bed? Is this my recompense for bringing thee up and making thee, ill-starred fowl, the lord of all the egg-laying herd in my house? I swear by the altar and sceptre of Serapis, no more shalt thou call in the night, but shalt lie on that altar by which I have sworn.

freemen: Crinagoras speaks of them as if they were slaves (*παλιμπρητοι* = often sold).

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287.—ΛΗΟΛΛΩΝΙΔΟΤ

Ο πρὶν ἐγώ Ροδίοιστι ἀγέμβατος ἵερος ὄπις,
οὐ πρὶν Κερκαφίσαις αἰστοῖς ιστορίῃ,
ιψήπετὴ τότε ταρσὸν ἀνὰ πλατὺν ἡέρ' ἀνθεῖς
ἴλυθον, Ήεισον ρῆσον ὅτ' εἶχε Νέρων·
κείνου δ' αὐλίσθην ἐνὶ δώμασι, γειρὶ συνήθης
κράντορος, οὐ φεύγων Ζῆρα τὸν ἐσπόμενον.

288.—ΓΕΜΙΝΟΤ

Οὗτος ὁ Κεκροπίδηστι βαρὺς λίθος¹ Λρει κεῖμαι,
ξεῖνε, Φιλιππεῖης σύμβολον ἱμαρίης,
ἱβρίζων Μαραθῶνα καὶ ἀγχιτάλον Σαλαμῖνος
ὕρητα, Μακηδονίης ὑγχεστι κεκλιμένα.
ὅμινε νῦν τίκνας, Δημοσθέες αὐτῷρ ἐγωζε
καὶ ζωῆς ἴσομαι καὶ φθιμένοισι βαρύς.

289.—ΒΑΣΣΟΤ

Οὐλύτεραι νῆσοι Καφηρίδες, αἵ ποτε τόποι
ἀλέσατ² Εὐλύρων καὶ στόλον Τιτόθεν,
πυρσὸς ὅτε ψεύστας χιλοίης ἰνοφερτότερα τυκτὸς
ἱψει σέλαι, τινθλή εἴ περ με πᾶσα προπτε
χοιρίδας ī πέτρας, Δαρανῆς πάλιν Τίλος ἀλλη
ἐπλεύτε, καὶ δικίτους ἐχθρότερα πολέμου,
καὶ τὴν μὲν τότε³ ἐπιφράγματα ἀνίκητος δέ Καφηρεύς.
Ναι γάλιοι χάρρημι⁴ Εὐλάς ἵκλανσε ἕακρυ.

¹ conj. Eldick : σοὶ γὰρ πᾶν MS.

² Son of the Sun and legendary founder of Rhodes.

³ Just before Tibullus recall from Rhodes (A.D. 2) an eagle
was said to have perch'd on the roof of his house (Suet. Tib. c. 14).

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287.—APOLLONIDES

I, THE holy bird, who had never set foot in Rhodes, the eagle who was but a fable to the people of Cercaphus,¹ came borne through the vast heaven by my high-flying wings, then when Tiberius was in the island of the Sun. In his house I rested, at the beck of my master's hand, not shrinking from the future Zeus.²

288.—GEMINUS

I, THIS stone, heavy to the Athenians, am dedicated to Ares as a sign of the valour of Philip. Here stand I to insult Marathon and the deeds of sea-girt Salamis, which bow before the Macedonian spear. Swear by the dead now, Demosthenes, but I shall be heavy to living and dead alike.³

289.—BASSUS

O rocks of Caphereus, fatal to ships, which destroyed the fleet of the Greeks on their home-coming from Troy, then when the lying beacon sent forth a flame darker than the night of hell, and every keel ran blindly on the sunken reefs, ye were another Troy to Greece and more deadly than the ten years' war. Troy indeed they sacked, but Caphereus was invincible. Nauplius, then did Hellas weep tears which were a joy to thee.⁴

³ Supposed to be on a trophy erected by Philip II. to celebrate his victories over the Athenians. No such trophy ever existed. The reference is to Dem. *De Cor.* 208.

⁴ Nauplius, to revenge the death of his son Palamedes, lured the Greek navy by a false beacon on to the rocks of Caphereus in Euboea.

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290.—ΦΙΛΙΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ὥστ' ἐξ ἀίτου Λίβυος, ἐκ ζαοῦς Νάτου
αἰγαῖοφειθη πόντος, ἐκ τῆς νεάπολος
μηνῶν θυτίτης φέρμος ἔξημενητο,
ἴστος ἐπάσις ἀλισθεὶς εἰς ἄλος πτυχας,
φορτίς δὲ σύνετος ἐς ἀΐδαν, πλατωματιη
ἀρωγματας ἑαρνας Λισίστρατος
ἔλιπάρησεν οἱ δὲ τῷ νεωκόρῳ
μοίνῳ θάλασσαι ἀγρίαν ἀκόριτας.

291.—ΚΡΙΝΑΓΟΡΟΥ

Οὐδὲ ἦρ Ωκεανὸς πᾶσαι πλήμνηαι ἐγέρηται,
οὐδὲ ἦρ Γερρανηγὸν Ρήγον ἀπαντα πίη,
Ρωμῆς οὐδὲ ὄπιτον θλιψεῖ σθένος, ἀχρι κε μῆρη
εξία σημαίνειτο Καίσαρι θαραλεῖ.
οὔτως χαῖ ἕραι Ζεύς ἔριες ἐμπεσα γίξαις
ἴσταται, φάλλοις δὲ αἵα χεισος ἀγέροι.

292.—ΟΝΕΣΤΟΤ

Παῖσσοι ὁ μὲν ἔσταις Λιόστιτοι, ὁρ εἰ ἀπακονάε
μανηγόν τιτανὸν δὲ ἀλγος ἔτυξε μίαν,
αἷα μητέρι Μοίρα ἐπίλετο, τον ἵτα τέκνα
καὶ πυρὶ καὶ πικρῷ νειμαμένην ὕδατι.

293.—ΦΙΛΙΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Πολλοὶ λειψόσι κατέστησαν αἰγαίοιστοι
Ξερῆς ἔχατον φαρε παρθυρίον

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290.—PHILIPPUS OF THESSALONICA

WHEN with the blasts of the Libyan wind, the fierce Sirocco, the sea grew dark and belched up the sand from her profoundest depths, when every mast had fallen into the hollow of the deep and the lost merchant ship was drifting to Hades, Lysistratus called on the gods who help mariners, and they, for the sake of the temple ministrant alone, lulled the savage waves.

291.—CRINAGORAS

(*Written after a reverse of the Roman arms in Germany*)

Nor though Ocean arouses all his floods, not though Germany drinks up the whole Rhine,¹ shall the might of Rome be shaken as long as she remains confident in Caesar's auspicious guidance. So the holy oaks of Zeus stand firm on their roots, but the wind strips them of the withered leaves.

292.—HONESTUS

ARISTION was burning the corpse of one son when she heard the other was shipwrecked. A double grief consumed a single heart. Alas! Fate divided this mother in two, since she gave one child to fire and the other to cruel water.

293.—PHILIPPUS OF THESSALONICA

XERXES, looking on the great frame of self-slain Leonidas, clothed it in a purple cloak. Then Sparta's

¹ i.e. not though the Germans become so numerous that they drink up the Rhine, as Xerxes' army drank up whole rivers.

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κήκ τεκύων δὲ ἥχησεν ὁ τᾶς Σπαρτας πολὺς ἥμως·

“Οὐ δέχομαι προδόταις μισθοῖς ὀφειλόμενον·
ἀσπίς ἐμοὶ τύμβου κόσμος μέγας· αἴρε τὰ Περσῶν·
χῆξω κείς μέσην ὡς Λακεδαιμόνιος.” 5

294.—ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ

α. “Πορφυρέων τοι τάρε, Λεωνίδα, ὥπασε χλαιγαν
Ξίρξης, ταρβήσας ἔργα τεῦς ἀρετᾶς.”

β. “Οὐ δέχομαι προδόταις αἱτα χάρις· ἀσπίς
ἔχοι με

καὶ τέκνη· ὁ τλοῦτος δὲ οὐκ ἐμὸν ἐρτάζων.”

α. “Ἄλλ’ θαρε· τί τοσόντε καὶ ἐν τεκνεσσι
ἀπεχθῆς

Πέρσαις;” β. “Οὐ θασκει ζαλος ἐλευθερίας.” 5

295.—ΒΛΑΝΟΡΟΣ

Πόλον, τορ πεσίων ἄλλ’ οὐχ ἄλος ἴππωντιρα,
τοῦ σταπλωτού πορτογράνατόμενον,

μὴ θάμβει χρειάσθεντα καὶ ἐν ποσὶ λάξ πατίοντα
τοῖχους, εἰ τιμῷ ἔσερπί βαζόμενον.

ἄχθεται εἰ φόρτου μέρος ἐρχεταις οὐ γάρ ἐπ’ ἄλλας
κείσθαι τορ παντων ἵππωντει μετάτον.

296.—ΑΙΓΑΛΛΩΝΙΔΟΤ

Σεύλλος, ὅτε Ξίρξην ἐδίχος στολος Τελλάδα πᾶσαν
ηλαυνει, θυθίην εύρετο ναυμαχίην,

Νηρίας λαθρίναιν ὑποπλευτας τενιγρασσι,
καὶ τοε ἀπ’ ἀρσύηης ὄρμων ἐσειρε νεῶν.

αἰτανέρος ἐπιφρήνεισθαι Ηερτις ἀναλο,
ἀλλαρένη, πρωτη τεῖρα Θεριστοκλέους.

¹ Sisyphus and his daughter are said to have performed this

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great hero called from the dead : "I accept not the reward due to traitors. My shield is the best ornament of my tomb. Away with the Persian frippery, and I shall go even to Hades as a Spartan."

294.—ANTIPHILUS OF BYZANTIUM

A. "XERXES gave thee this purple cloak, Leonidas, reverencing thy valorous deeds." *B.* "I do not accept it ; that is the reward of traitors. Let me be clothed in my shield in death too ; no wealthy funeral for me !" *A.* "But thou art dead. Why dost thou hate the Persians so bitterly even in death?" *B.* "The passion for freedom dies not."

295.—BIANOR

THE horse, accustomed to gallop over the plain and not over the waves, refuses to sail across the sea on the ship. Do not wonder at his neighing and kicking the sides of the vessel, and angrily trying to free himself from his bonds. He is indignant at being part of the cargo ; for the swiftest of all creatures should not depend on others for his passage.

296.—APOLLONIDES

SCYLLUS, when Xerxes' huge fleet was driving all Greece before it, invented submarine warfare. Descending into the hidden depths of the realm of Nereus, he cut the cables of the ships' anchors.¹ The Persian vessels, with all their crews, glided ashore and silently perished — the first achievement of Themistocles.

exploit when the Persian fleet was off Mt. Pelion (Paus. x. 19, 2).

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297.—ΑΝΤΙΠΑΤΡΟΤ

Στέλλειν ἐπ' Εὐφρίστην, Ζηνὸς τέκος· εἰς σὲ γὰρ
ἥδη
ἥψοι Πάρθων αὐτομολοῦσι πόσες.
στίλλεν, ἄναξ· δήσις εἴ φίσῳ καχαλασμένα τόξα,
Καῖσαρ· πατρών ἐ μέρξαι ἀπ' ἐντολέων
Ρώμην δ', ὡκεανῷ περιτέρμονα πάντοθεν, αὐτὸς
πρῶτος ἀγερχομένῳ σφράγισαι ἥελίφ.

298.—ΑΝΤΙΦΙΛΟΤ

Σκίπιον με πρὸς τηνὸν ἀνίγματον, διτα βέβηλον
οὐ μοῖτον τελετῆς, ἀλλὰ καὶ ἥδιον
μύστην ἐ ἀμφοτέρων με θεαὶ θέσαν· οἵτα δὲ ἔκεινη
τυκτι καὶ ὅφθαλμῶν τύκτα καθηματεος.
ἀπείπων δὲ εἰς ἀστυν κατέστιχον, ὥργα Δηοῦς
κημυσσων γλώσσης ὅρμαστι τρανότερον.

299.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ταῖρον προτέροντες, ἀροτροπτῆρες ἀρούρης,
εἰς ἀλι τοὺς γαιῆς ἀγέχομεν καμάτους·
αὐλακα τον ἀστεαρον ἐν ἵεστι οἰκομεν ἀμφο,
μακροτόρων σχινιων ἀμμα σαγημοιστον
ἰχθύσιν ἐ ὑκ σταχύων λατρυμον. ἀ ταλαιργού·
ἥδη κὴν πελάργοι καρπον ἀρονοι βόες,

300.—ΑΔΔΑΙΟΤ

Ταῖρο φυκαλέον τάπος ἐφιλάίσσου Λαζίου
Πεικεστος ἴππῳ καρτερος ἥντιασεν.

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297.—ANTIPATER OF THESSALONICA

(*Probably addressed to Gaius Caesar when sent by Augustus to the East in the year 1 b.c.*)

Hie thee to the Euphrates, son of Zeus; already in the East the feet of the Parthians hasten to desert to thee. Hie thee on thy way, O prince, and thou shalt find, Caesar, their bow-strings relaxed by fear. But base all thou dost on thy father's instructions. The Ocean is Rome's boundary on every side; be thou the first to seal her domination with the rising Sun.

298.—ANTIPHILUS

My staff guided me to the temple uninitiated not only in the mysteries, but in the sunlight. The goddesses initiated me into both, and on that night I knew that my eyes as well as my soul had been purged of night. I went back to Athens without a staff, proclaiming the holiness of the mysteries of Demeter more clearly with my eyes than with my tongue.

299.—PHILIPPUS OF THESSALONICA

We meek-necked oxen, the ploughers of the field, endure in the sea the labour of the land. We both draw in the water a furrow not cut by iron, the long ropes attached to the seine. We toil now for fish, not for corn. Ah, long-suffering creatures! Oxen have begun to plough the sea too for its fruits.

300.—ADDAEUS

VALIANT Peucestes encountered on horseback the bull as it issued from the dreadful dell of Doberus.

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ἀλλ' ὁ μὲν ὄρμηθη πριφὸν ἦτε· τοῦ δὲ ἀπαλύο

Ηατοῖσα λόγχην ἵκε διὰ κρωτίδων·

συλίστας κεφαλῆς ἐε ἐπλοῦν κέρας, αἵρε ἐκείνῳ

Ζωροπατῶν ἔχθροῦ κόρπον ἔχει θανάτον.

5

301.—ΣΕΚΟΤΝΔΟΤ

Τί πτε τὸν ὄγκητὴν βραδύποιν ὅνοι ἀμφὶ γένεσιν ἐπιποιεῖσθαι;

γυρὸν ἀλωτεῖαις ἐξελάμπε δρόμοι;

οὐχ ἄλις, ὅττι μύλοι περιόρομον ἄχθος ἀναγκῆ

σπειρήδον σκοτώεις κυκλοσιωκτος ἔχω:

ἀλλ' ἔτι καὶ πώλοισιν ἐρίξομεν. ἢ ρ' ἔτι λοιποῖν

νῦν μοι τὴν σκολεῖην αὐχένι γαῖαν ἀροῦν.

5

302.—ΑΝΤΙΠΑΤΡΟΥ

Τὸν βρέφος Ἐρμόνακτα διεχρίτασθε μέλισσαι

φεῦ κύνες ἐρπυστήν, κηρία μαιόμενον·

πολλάκι δὲ ἐξ ὑρῶν ἐψισμένον ὠλέσατ', αἴδη,

κέντροις. εἰ δὲ ὀφίων φωλεὰ μεμφόμεθα,

πέιθεο Διοσκευη καὶ Ἀμυτορι μοδὲ μελίσσας

αἰγεῖν κάκιναις πικροῖς ἐνστι μέλι.

5

303.—ΛΔΔΑΙΟΤ

Τῇ βατῆ Καλαθίην ὑπὸ σκυλάκων μογεινόη

Λητωίς κούφην εὐτοκίην ἐπορεύ.

μονάταις οὐδὲ τι γυραῖξεν ἐπήκοος, ἀλλὰ καὶ αὐτὰς

συνθίησις σιώζειν Ἀρτεμίς οὐδὲ κύνας.

304.—ΠΑΡΜΕΝΙΩΝΟΣ

Τὸν γαῖος καὶ πόντου ἀμειφθεῖσατο κελεύθοις

ταῖς τηρὶς ἰπτεῖροι, πεζοποιη πελάγους.

ἐν τριπολίς εορτῶν ἐκατοντασιν ἴστεγεν ἄργης

Σπαρτης. αἷσχύρεσθ', οὐδεα καὶ πελάγη.

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Like a mountain it rushed at him, but with his Paeonian spear he pierced its tender temples, and having despoiled its head of the pair of horns, ever as he quaffs the wine from them boasts of his enemy's death.

301.—SECUNDUS

Why do you drive me, the slow-footed braying ass, round and round with the threshing horses? Is it not enough that, driven in a circle and blindfolded, I am forced to turn the heavy millstone? But I must compete with horses too! Is the next task in store for me to plough with my neck's strength the earth that the share curves?

302.—ANTIPATER OF THESSALONICA

BEES, ye savage pack, ye killed baby Hermonax as he was creeping to your hive in quest of honey. Often had he been fed by you, and now, alas! ye have stung him to death. If we speak evil of serpents' nests, learn from Lysidice and Amyntor not to praise hives either. They, too, have in them bitter honey.

303.—ADDAEUS

To little Calathina, in labour with her puppies, Leto's daughter gave an easy delivery. Artemis hears not only the prayers of women, but knows how to save also the dogs, her companions in the chase.

304.—PARMENION

On the Battle of Thermopylae

HIM who, transforming the paths of land and ocean, sailed over the dry land and marched on the sea, three hundred valiant Spartan spears resisted. Shame on you, mountains and seas!

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305.—ΑΝΤΙΑΤΡΟΤ

Τύδατος ἀκρίτου κεκυρημένῳ ἀγχι παραστὰς
χθιζοῦ ἐμοὶ λεχίσων Βάκχος ἔλεῖ ταῦτα.
“Εἴδεις ἄξιον ὑπνον ἀπεχθομένον; Λαφροῖτης
εἰπέ μοι, ὁ νύφων, πεύθεαι Τιππολίτου;
τάρβει, μή τι παθῆς ἐναλίγκιον.” ὡς ὁ μὲν εἶπον 5
φύχεται· ἐμοὶ δὲ ἀπὸ τῆς οὐκέτι τερπνοῦ θύμος.

306.—ΑΝΤΙΦΙΛΟΤ

Τλοτόμοι παιώνασθε, νεῶν χάριτ. οὐκέτι πεύκη
κύματος, ἀλλ’ οὐκ ίπτος ἐπιτρυχάει
γόμφος ὃ οὐδὲ ἐπι χαλκος ἐν ὄλευσιν, οὐδὲ στέγης,
ἀλλὰ λίγῳ τοιχῷ ἀρμονίῃ σύσταται.
τὰς ἐ αὐτὰς ποτε πόντος ἔχει γέας, ἀλλοτε φαῖται 5
πτυκτορ ἀμαξίτην φόρτον δειριμίνας.
Ἄργῳ μὲν προτέμοισι δοιεῖτος ἀλλὰ Σαβίλῳ
κατοπτέρην πήξατ Παλλὰς ἔγειτε τράπαι.

307.—ΦΙΛΙΠΠΟΤ

Φοῖβον ἀνηγαμένη Δάφνη ποτέ, νῦν ἀνέτειλεν
Καισαρος ἐς βαριᾶν κλωνα μελανπέταλον:
ἐκ τοῦ θεοῦ θεον εὑρε ἀμείνονα· Ληταιένη γάρ
ἰχθύραστα, θέλει Ζῆρα τὸν Λίνειόν γε.
βίζαν δὲ οὐκ ἀπὸ γῆς μητρὸς βάλεν, ἀλλ’ ἀπὸ πέτρης, 5
Καισαρι μὴ τίκτειν οὐδεὶς λίθος δίγαται.

¹ This mode of birth, used from primitive times by the natives of Portugal, is stated to have been introduced among the Romans at a somewhat earlier date than this epigram (Cass. Dio, 48, 18).

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305.—ANTIPATER OF THESSALONICA

I HAD drunk my fill of untempered water, when Bacchus yesterday, standing by my bed, spoke thus : "Thou sleepest a sleep worthy of them whom Aphrodite hates. Tell me, thou temperate man, hast thou heard of Hippolytus? Fear lest thou suffer some fate such as his." Having so spoken he departed, and ever since then water is not agreeable to me.

306.—ANTIPHILUS

CEASE working, ye woodcutters, at least as far as concerns ships. It is no longer pine-trees that glide over the waves but hides. Ships are no longer built with bolts of bronze or iron, but their hulls are held together with flaxen cords, and the same ship now floats on the sea and now travels on land, folded to be mounted on a carriage. Argo was formerly the theme of song, but Pallas has granted to Sabinus to build a still more novel keel.¹

307.—PHILIPPUS

DAPHNE, who once refused Phoebus, now uprears her dark-leaved bough from the altar of Caesar, having found a better god than that former one. Though she hated the son of Leto, she desires Zeus the son of Aeneas. She struck root not in the Earth, her mother, but in a stone. Not even stone can refuse to bear offspring to Caesar.²

² The inhabitants of Tarragona announced to Augustus that a palm (not as here a laurel) had sprung from his altar : "That shows how often you light fires on it" said he.

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308.—BIANOROS

Φῶρες ὅτ' εἰνάλιοι Τυρσηρίδος ἀγχύθι εἴης
 φορμικτὰν ἀκάπτου θῆκαι ἐπὶρ βύθιοι,
 αὐτίκα μιν κιθάρη λιγναχέι εἴξατο ἑλφὶν
 σύνθρων, ἐκ δὲ βυθοῦ τόχετ' ἐρισσάμενος,¹
 μίχρις ἵππ' Ισθμὸν ἐκελσε Κορίνθιοι. ἄρα θαλασσαὶ
 ἵχθης ἀνθρώπων οὐχ δικαιοτέρους;

309.—ANTIPATROT

Χειμέριον καίουσαν ἴφ' ἔστιν ἀνθρωπα Γοργῷ
 τὴν γρηγόρην βροτῆς ἔξεπάταξε φόβος·
 πνέμονα ἐι ψυχθεῖσα κατήμενην. ἦν ἄρα μίστη
 Γύρως καὶ Θαράτου λειπομένη πρόφασις.

310.—ANTIFELOT BTZLANTIOT

Ψημὲν ἀπιρον χρυσοῖσι σιδηρεῖσιν ἵππ' οὐάτων
 μηνηθέν, Λιβυκῆς κοινότερον ψαμίθου,
 μῆς ὀλίγος Βασὶ δεῖπνον ἔκαισατο· πᾶσα ἐι τῆδες
 συρριμένη βραδύπονη θῆκε τὸν ὄκιτατον.
 Ληθοῖς δὲ ἐκ μεσάτης ἀντέμεντο κλέμματα γα-
 στρός.
 ἦς ἄρα κὴν ἀλλόγατος, χρυσέ, κακοῦ πρόφασις.

5

311.—PHALIPIOT ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ωκεῖας ἐλάφεσσι κύμων ἰσύριλλα δραμοῦσα
 ὥρκεντος ἥλκιόθη παιδσπόρον γένεσιν

¹ I write ἐρισσάμενος for ἐλισσάμενος.

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308.—BIANOR

On Arion

WHEN the sea-robbers near the Tyrrhene surges cast the lyre-player into the sea from the ship, a dolphin straightway received him, together with the sweet-voiced lyre to whose strains he sung, and swum, saving him from the deep, till it landed on the Isthmus of Corinth. Had the sea, then, fish which were juster than men?

309.—ANTIPATER OF THESSALONICA

As Gorgo was lighting the coals on her hearth in winter, the fearful noise of the thunder terrified the old woman. Chill seized her lungs and she dropped dead. So then she had been spared with Eld on the one side and Death on the other, either ready to take her on any pretext.

310.—ANTIPHILUS OF BYZANTIUM

A LITTLE mouse devoured some unfired gold-dust, the scrapings of the file's iron teeth, lighter than the sands of Libya. It proved a heavy meal for him; for his belly, trailing with the weight, made the swift creature slow-footed, and so he was caught and cut open, and the stolen treasure extracted from his inside. Even to brutes, gold, thou art the cause of evil.

311.—PHILIPPUS OF THESSALONICA

A BITCH, that vied in swiftness with the deer, was wounded, when heavy with young, in her generative

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πᾶσα ἐι συγκατέμισε κατουλωθεῖσα χρόνοισιν.

ἵδη δὲ ή τοκετῷ ώριος ἡρ βάσανος·

πολλὰ δὲ ἐπωρύουσαν ἀγήρ ἐσινηροτόμησεν, 5
καὶ σκύλακες φίλιοι μηδίσις ἔξεθοροι·

Ἄρτεμίσος λέλυται λοχίσιν χάρις· ἐμπαλὶ δὲ Ἀρτις
ηρκται μαιῶσθαι γυστέρα θηδυτέραις.

312.—ΖΩΝΑ ΣΑΡΔΙΑΝΟΤ

Ὥμερ, τὰν βαλάνων τὰν ματέρα φείδεο κόπτειν,

φείδεο γηραλέαν εἰκκεράζε πίτυν,

ἡ πεύκαν, ἡ τάνδε πολυστέλεχον παλίουρον,

ἡ πρῖνον, ἡ τὰν αὐαλέαν κόμαρον·

τηλόθι δὲ ἵσχε ἐρυὸς πέλεκυν κοκύαι γὰρ ἔλεξαν 5
ἀμῦν ὡς πρότεραι ματέρες ἐντὶ ἐρίες.

313.—ΑΝΤΗΣ ΜΕΛΟΠΟΙΟΤ

Ἔξει ἀπας ὑπο καλὰ ἐιφρας εὐθαλέα φύλλα,

ώραιον τὸ ἄρυσται γάματος ἀδυ πόμα,

ὅφρα τοι ἀσθμαίνοντα πόνοις θέρεος φίλα γῆα
ἀμπαύσης, πινοῦ τυπτόμενα Ζεφύρον.

314.—ΤΗΣ ΑΥΓΗΣ

Κρυμᾶς τᾶς ἰστακα παρ' ὥρχατον ἡγεμόνετα
ἐν τριβόντις, ποδιᾶς ἐγριθεὶς ἀτόρος,

ἀγέραιτι κεκμηδόσιν ἔχων ἀμπανοῖς ὕσπιον
ψυχρον δὲ ἀχραῖς κρίνα ὑποιάγει.¹

W. H. D. Rouse, *An Echo of Greek Song*, p. 62.

¹ ὕδωρ προχέει Hormann, which I render.

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organs. The seab of the wound in a short time entirely closed the orifice, and the pains of labour were at hand. But a man operated on her, terribly though she howled, and the dear little ones leapt forth from her womb. The gracious aid of Artemis in labour is a thing of the past, and Ares, on the other hand, has begun to practise midwifery.

312.—ZONAS OF SARDIS

REFRAIN, sirrah, from cutting the oak, the mother of acorns; refrain, and lay low the old stone-pine, or the sea-pine, or this rhamnus with many stems, or the holly-oak, or the dry arbutus. Only keep thy axe far from the oak, for our grannies tell us that oaks were the first mothers.¹

313.—ANYTE

SIT here, quite shaded by the beautiful luxuriant foliage of the laurel, and draw sweet drink from the lovely spring, that thy limbs, panting with the labours of summer, may take rest beaten by the western breeze.

314.—BY THE SAME

HERE stand I, Hermes, in the cross-roads by the wind-swept belt of trees near the grey beach, giving rest to weary travellers, and cold and stainless is the water that the fountain sheds.

¹ Referring to the legend that men were sprung from oaks or rocks. *cp. Odyss. xix. 163.*

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315.—NIKIOT

Ἔξεν ἵππος αἰχρέροισιν, ἐπεὶ κάμεις, ἐνθάδε, ὁδῖτα,
καὶ πῦρ ἀσσοις ἵωρ πίστας ἀμετέρας·
μνῆσαι ἐὰν κράγαν καὶ ἀπόπροβιτι, ἢ¹ ἐπι Γύλλῳ
Σῖμος ἀποθυμένῳ πατέτη παριέρνεται.

316.—ΛΕΩΝΙΔΟΥ ΤΑΡΑΝΤΙΝΟΥ

Ω τάνδε στείχυτες ἀταρπιτόν, αἵτε ποτ' ἀγροὺς
ἐπιόθεν, αἴτ' ἀπ' ἀγρῶν νεῖσθε ποτ' ἀκράπολιν,
ἄμμεις ὅρων φύλακες, δισσοὶ θεοί, ὃν ὁ μέν, Ἐρμᾶς,
οἷον ὄρης μ', οὗτος δὲ ἄπειρος, Ἡρακλέης·
ἄμφω μὲν θνατοῦς εὐάκουοι, ἀλλὰ ποθεὶς αὐτούς 5
αἱ ξύρᾳ² παραθῆσαι χράδας, ἔγκεκαφεν
ται μὲν ὡσαύτως τοις βότρυνας, αἵτε πέλονται
ἄρματι, αἵτε γύλαντι ὄμφακες, εὐτρέπικερ,
μισίω τὰν μετοχάν, οὐδὲ ηδομαῖς ἀλλ' ὁ φέρμη τι,
ἀμδίς, οὐκ εινῆ, τοῖς δυτὶ παροτιθέται, 10
καὶ λεγέτως “Τὸν τοῦθ”, Ἡράκλεος” ἀλλοτε, “Τοῦτο
Ἐρμᾶς” καὶ λύοι τὰν ἔρων ἀμφοτέρων.

317.—ΑΔΗΛΟΝ

- α. Χατριοντοι λακορυζον ἡ, διε θεον εἰς το φαλαγθον
βρέρη³ ὑπο τῶν ὄχρων, αἰπολη, τυπτόμενον.
- β. Λίπολε, τοῦτον ἔγρα τρίς ἐπιγρατος τοι εἰ τραγύστην
εἰς ἐμὲ σαρκόμενον τὰς χτηνάς ἐβάτεν.

¹ ἢ Hecker: δε MS.

² I write ξύρᾳ for τῷματι.

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315.—NICIAS

SIT here under the poplar trees, traveller, for thou art weary, and come near and drink from my fountain. When thou art far away bethink thee of the spring near which stands Simus' statue beside his dead son Gillus.

316.—LEONIDAS OF TARENTUM

O YE who pass along this road, whether ye are going from town to the fields or returning to the city from the country, we two gods here are the guardians of the boundary. I, as you see me, am Hermes, and this other fellow is Heracles.¹ We both are gracious to mortals, but to each other—save the mark! If anyone offers a dish of wild pears to both of us, he bolts them. Yes, and indeed, likewise grapes; whether they are ripe ones or any quantity of sour ones, he stows them away. I detest this method of going shares, and get no pleasure from it. Let whoever brings us anything serve it separately to each of us and not to both, saying, “This is for thee, Heracles,” and again, “This is for Hermes.” So he might make up our quarrel.

317.—ANONYMOUS

Hermaphroditus. “Goatherd, I love seeing this foul-mouthed god struck on his bald pate by the pears.” *Silenus.* “Goatherd, hunc ter inivi, and the young billy-goats were looking at me and tropping the young nanny-goats.” *Goatherd.* “Is it true,

¹ The “term” set up on the boundary of the city and country (*cp. Plat. Hipparch.* 228 d.) had on one side the face of Hermes and on the other that of Heracles.

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γ. "Οιτος σ' ", Έμαφρόσιτε, πεπύγησεν: α. Οὐ μὰ
τὸν Ἐρμᾶν,
αἰπόλε. β. Ναι τὸν Ήλίον, αἰπόλε, κάπιτρον.⁵

318.—ΛΕΩΝΙΔΟΤ

Εἶμιαθορ πρηστὰ καὶ εὐσκευτικα λελογχας,
Ἐρμῆ, καὶ ταῖταν, ἀ φλος, αἴγιβοστιν,
καὶ λαχανλόγῳ ἕσσο καὶ αἴριομῇ προσηγήσ:
ἔξις καὶ λαχάνων καὶ γλάγεος μερίδα.

319.—ΦΙΛΟΞΕΝΟΤ

Τληπολιμος ὁ Μύρεις Ἐρμῆι ἀφετητον ὄρμα
ἴσηρόμενος θῆσεν παῖς ἡ Παλικρίτεω,
εἰς εἴκ' ἀπὸ σταῖων ἐναγόντων ἄλλα πονέτε,
μανθανον ἐκ γοράτων ἔπιτον ἀπωτάμενοι.

320.—ΛΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΤ

Εἶτε ποκέ Εἰρώτας ποτὶ τὰν Κύπριν ““Η λάζε τεύχη,
ἢ ἔιδι τας Σπάρτας ἀ πόλις ὑπλομαρεῖ.””
ἀ εἰ ἀπαλον τρλίσασα, “Καὶ ἐσπομαι αὖτε ἀτευχής,”
εἶπε, “καὶ οικίσω τὰν Λακεδαιμονίαν.””
χάμην Κύπρις ἀποπλος, ἀπιέσσεις οἵδε λέγουσιν
ιατροις, ἃς ἀμῦν χάι θεος ὑπλοφορεῖ.⁵

321.—ANTIMAXOT

Τιπτε, μέθων ἀτλογτος, Ἐιναλέοιο λελογχας,
Κύπρι; τίς ὁ φρειάτος στυρνὴ καθλάψε μάτην

THE DECLAMATORY EPIGRAMS

Hermaphroditus, that he did so?" *Hermaphroditus*
"No, goatherd, I swear by Hermes." *Silenus*. "I
swear by Pan I did, and I was laughing all the
time."

318.—LEONIDAS OF TARENTUM

DEAR Hermes, whose are this hillside rich in fennel
and chervil, and this goat-pasture? Be kind both to
the gatherer of herbs and to the goatherd, and thou
shalt have thy share of both the herbs and the milk.

319.—PHILOXENUS

TLEPOLEMUS of Myra, the son of Polycrites, set me
up here, Hermes, presiding deity of the course, a
pillar to mark the starting point in the holy races of
twenty stadia. Toil, ye runners, in the race, banishing
soft ease from your knees.

320.—LEONIDAS OF TARENTUM

EUROTAS said once to Cypris, "Either arm thyself
or go out of Sparta. The town has a craze for arms." She
smiled gently and replied, "I will both remain
always unarmed and continue to dwell in the land of
Lacedaemon." Our Cypris is unarmed as elsewhere,
and these are shameless writers who declare that
with us even the goddess bears arms.¹

321.—ANTIMACHUS

WHY, Cypris, hast thou, to whom the toil of war
is strange, got thee these accoutrements of Ares?
What falsifier fitted on thee, to no purpose, this

¹ There undoubtedly was an armed Aphrodite at Sparta, and it is difficult to see the exact point of this epigram.

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έιτε: σοὶ γαρ Ἐρωτεῖς ἐφίμεροι, ἡ τέ κατ' εὐρὰν
τέρψις, καὶ κροτάλων θηλυκαινῆς ὅποβοι.

δούρατα δὲ αἰματόεντα καθες· Τριτωρίδει ἔιδε
ταῦτα· σὺ δὲ εὐχαίταρ εἰς Τμίανον ἴδι.

322.—ΛΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΥ

Οὐκ ἐμὴ ταῦτα λάφυρι τίς ὁ θρηγκοῦσιν ἀνάγκας
“Ἄρηος ταύτα τὸν ἄχαρι χάρτα;

ἄθλαστοι μὲν κῶνοι, ἀναιράκτοι δὲ γανῶσαι
ἀσπίδες, ἀελαστοὶ δὲ αἱ κλαῖσαι κάμακες.

αἵσοι πόντα πρόσωπον ἐρυθαιγόματι, ἐκ δὲ μετώπου
ἴδριος πτούνων στήθος ἐπιταλιέτι.

πατρίδα τις τοιοῦτος καὶ ἀνδρεῖῶνα καὶ αὐλάρ
κοσμίτῳ καὶ τὸν γυμφίδιον θάλαμον.

Ἄρενς δὲ αἰματόεντα εισεξίπποιο λάφυρα
γηῶν κοσμοῦ τοῖς γάρ ἄρεσκόμεθα.

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323.—ΑΝΤΙΠΑΤΡΟΥ

Τίς θέτο μαρμαροῦτα βούγρια: τίς δὲ ἀφόρυκτα
σούρατα, ταὶ ταῦτας ἀρραγέας κόρυθας,

ἀγριεμένας “Ἄρηι μιαστορικόσμον ἀκοσμον:

οὐκ ἀπ’ ἴμοι διῆσται ταῖτά τις ὄπλα ἐσομεν;
ἀπτολέμων ταῦθ’ ἵπκεν ἐν οὐρώπληξτι τεράμιοις

πλάθετι, οὐθὲν θρηγκῶν ἐντός Ειναλίου.

ακύλα μοι ἀμφίστρυτα, καὶ δλλημένων ἀσε λίθρος
ἀνερῶν, εἶπερ ἐφινέ βροτολογής “Ἄρης.

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324.—ΜΝΑΣΑΛΚΟΤ

Λ σύρτηξ, τί μοι ὁσε παρ’ Ἀφροδιζέσταιρονσας:
τίππτ’ ἀπὸ πομπέον χείλεος ὁσε πάρετι:

οἱ τοι πρόνεις οὐδὲ μοτί ἀγκεα, πάντα δὲ Ἐρωτεῖς
εἰς Ηθός· ἀ δὲ ἀγκεα Μοῦρ’ ἐν δρετοῖς τεται.

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hateful armour? Thou delightest in the Loves and the joys of the bridal bed, and the girls dancing madly to the castanets. Lay down these bloody spears. They are for divine Athena, but come thou to Hymenaeus with the flowing locks.

322.—LEONIDAS OF TARENTUM

THESE spoils are not mine. Who hung this unwelcome gift on the walls of Ares? Unbruised are the helmets, unstained by blood the polished shields, and unbroken the frail spears. My whole face reddens with shame, and the sweat, gushing from my forehead, bedews my breast. Such ornaments are for a lady's bower, or a banqueting-hall, or a court, or a bridal chamber. But blood-stained be the cavalier's spoils that deck the temple of Ares; in those I take delight.

323.—ANTIPATER OF SIDON

WHO hung here these glittering shields, these unstained spears and unbroken helmets, dedicating to murderous Ares ornaments that are no ornaments? Will no one cast these weapons out of my house? Their place is in the wassailing halls of unwarlike men, not within the walls of Enyalius. I delight in hacked trophies and the blood of dying men, if, indeed, I am Ares the Destroyer.

324.—MNASALCAS

WHY, O pipe, hast thou hied thee here to the house of the Foam born? Why art thou here fresh from a shepherd's lips? Here are no more hills and dales, naught but the Loves and Desire. The mountains are the dwelling of the rustic Muse.

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325.—ΑΔΗΛΟΝ

Πρὶν μὲν ἀλικλύστου πέτρας ἐπι βρυθεστὶν οἷμαν
εὐαλέσις πόντου φῦκος ἐπεγγυμένα·
τὸν δέ μοι ἴμερόν τε κόλπων ἔντοσθεν ιαίνει
λάτρης ἐνστεφάγου Κύπριος ἄβρις Ἐρως.

326.—ΛΕΩΝΙΔΟΥ ΤΑΡΑΝΤΙΝΟΥ

Πέτρης ἐκ δισσῆς ψυχρού κατεπάλμενον ὑψώρ,
χαιροῖς, καὶ Νυμφῶν ποιμενικὰ ξόνα,
πίστραι¹ τέ κρητέων, καὶ ἐν ὕδαστι κόσμια ταῦτα
ἱμέων, φοινίκαι, μηρία τεργόμενα.
χαιρετέ· Λριστοκλέης δὲ δι' ὄστριπόρος, φπερ ἀπῶσα 5
εἰχαριζαψάμενος τοῦτα ἐίσωμι γρίφας.

327.—ΕΡΜΙΟΚΡΕΟΝΤΟΣ

Νύρφαι ἐφυέριαίς, ταῖς Ἐρμοκρεων τάξει ἔστρα
εἴσατο, καλλιτάσου πίσακος ἀντιτυχώρ,
χαίρετε, καὶ στείβοτε² ἐρατοῖς ποσὶν ἵειτόσεντα
τόντοις οὔμον, καθαροῦ πιμπλάμεναι πόματος.
J. A. Pott, *Greek Love Songs and Epigrams*, ii. p. 57.

328.—ΔΑΜΟΣΤΡΑΤΟΥ

Νύρφαι Νησίας, καλλιρροαι δὲ τάξει γάμα
χείτε κατ' οὐρέον πρωτος ἀπειρίστοις,
ἵμμην ταῦτα πορει Δαμοστρατος Ἀρτίλα νίος
ξέστρατα, καὶ εοῖσθι μητὸν κάπρων λάσια.

¹ So Unger: πίστραι MS.

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325.—ANONYMOUS

On a Shell with an image of Love carved inside it

Of old I dwelt in the depths on a sea-washed rock clothed in luxuriant seaweed, but now in my bosom sleeps the delightful child, tender Love, the servant of diademed Cypris.

326.—LEONIDAS OF TARENTUM

HAIL, thou cold stream that leapest down from the cloven rock, and ye images of the Nymphs carved by a shepherd's hand ! Hail, ye drinking troughs and your thousand little dolls,¹ ye Maidens of the spring, that lie drenched in its waters ! All hail ! And I, Aristocles, the wayfarer, give you this cup which I dipped in your stream to quench my thirst.

327.—HERMOCREON

YE Nymphs of the water, to whom Hermocreon set up these gifts when he had lighted on your delightful fountain, all hail ! And may ye ever, full of pure drink, tread with your lovely feet the floor of this your watery home.

328.—DAMOSTRATUS

YE Naiad Nymphs, who shed from the mountain cliff this fair stream in inexhaustible volume, Damostratus, the son of Antilas, gave you these wooden images and the two hairy boar-skins.

¹ Otherwise called *κοροκόσμια*, votive images of the Nymphs. *cp. Plat. Phaedr. 230 b.*

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329.—ΛΕΩΝΙΔΟΥ ΤΑΡΑΝΤΙΝΟΥ

Νύμφαι ἐφυδριάδες, Δώρον γέρος, ἀρθεύοιτε
 τοῦτον Τιμοκλέους κάποιν ἐπεσσύμεναν
 καὶ γὰρ Τιμοκλέης ὑμιν, κόραι, αἵνι ὁ καπέες
 εάποιν ἐκ τούτων ὥρια ἐωροφορεῖ.

330.—ΝΙΚΑΡΧΟΥ

- α. Κράνας εὐθρον παρὰ νάμασι καὶ παρὰ Νύμφαις,
 ἵστασέν με Σίρων, Ήλα τὸν αἰγαπόδην.
 β. Τεῦ δὲ χαριν: α. Λέξω τοι ὅστον ποθέεις ἀπὸ⁵
 κράνας
 καὶ πή, καὶ κοίλας κάλπιν ἔλων ἄρνατ
 ποσσὶ δὲ μὴ ποτὶ μίπτρα φέρετ τρυντάλλιτα
 Νυμφᾶν
 εώρα, τὸν ὑβριστὰν εἰς ἐμὲ δερκόμενον.
 β. Ω σέμι— α. Οὐ λέξεις ἕπερον λόγοι, ἀλλὰ παρί-¹⁰
 ξεις
 πυρίζω τούτους χρῆματα ὁ Ήλιος νομίμοις.
 ἢ οἱ ποιῆς¹ ἐπίγριες, ἔχων πάθος, ἵστι καὶ ἀλλα-
 τέχνα τῷ βοπαλῷ τὰν κεφαλάν τέπομες.

331.—ΜΕΛΕΑΓΡΟΥ

Ἄλι Νύμφαι τοι Βάκχοι, ὅτ' ἐκ πυρος ἥλαθ' ὁ κούρος,
 τίψαι τοι τέφρης αρτὶ κυλιόμενον.
 τούτεκα σιν Νύμφαις Βρόμιος φίλος ἦρ δέ τινες εἰργγος
 μίσγεσθατ. εἴη τῦρ ἐτι καιόμενον.

¹ So Reiske: πάνης MS.

¹ i.e. dost bathe thy feet.

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329.—LEONIDAS OF TARENTUM

YE water Nymphs, children of Dorus, water diligently this garden of Timocles, for to you, Maidens, doth the gardener Timocles bring ever in their season gifts from this garden.

330.—NICARCHUS

A. "I AM goat-footed Pan, whom Simo put up by the clear waters of the spring." *B.* "And why?" *A.* "I will tell thee. From the fountain drink as much as thou wilt, and take this hollow pitcher, too, and draw. But offer not the crystalline gifts of the Nymphs to thy feet to bathe them. Seest thou not my menacing form?" *B.* "Revered god—" *A.* "Thou shalt not speak another word, but shalt let me take my will of thee. Such is the custom of Pan. But if thou dost it¹ on purpose, having an inclination for the penalty, I know another trick. I will break thy head with my club."

331.—MELEAGER

On Wine and Water

THE Nymphs washed Bacchus when he leapt from the fire above the ashes he had just been rolling in.² Therefore Bacchus is thy friend when united with the Nymphs, but if thou preventest their union thou shalt take to thee a still burning fire.

² He was born when his mother Semele was consumed by the lightning.

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332.—ΝΟΣΣΙΔΟΣ [ΛΕΣΒΙΑΣ]

Ἐλθοῖσαι ποτὶ γαον ἵερηθα τὰς Ἀφροδίτας
 τὸ βρέτας, ὡς χρυσῷ σιαδαλῇ τελέθει,
 εἴσαπτό μην Ηολιναρχίς, ἐπαυρομένα μάλα πολλὰν
 κτῆστιν ἀπ' οἰκείου σώματος ἀγραίας.

333.—ΜΝΑΣΑΛΚΟΤ

Στῶμεν ἀλτηράγτοι παρὰ χθαναλάν χθόνα ^{τὸν} πόντον,
 ἔφριδον τέμενος Κύπριος Εὐραλίας,
 κράναν τὸν αἰχέριον κατάσκυν, ἃς ἄπο γάρα
 ζοῦται ἀφύσσονται χειλοτονίαις αλανίοις.

J. H. Milldale, in *Collection from the Greek Anthology*,
 1833, p. 112.

334.—ΠΕΡΣΟΤ

Κάμε των ἐρ σμικροῖς ὀλίγον θεον ἢντει βωσύς
 εὔκαιρως, τεῦξῃ μὴ μεριλων δὲ γλίχου.
 ἀς ὁ πι σημοτέρον διναται θεός ὑπερὶ περέστη
 δωρεοῖσαι, τοιτων κυρίος εἴμι Τεχων.

335.—ΛΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΤ

Τλιφόροι τέργαλμαθ, ὁσιπόρε, Μικκαλίωνος,
 Τιρμῆς, ἀλλ' ἵε τοι περίγυμον ὄλοβορον,
 ἀς ἐξ αἰγαρῆς ἡπίστατο δωροδοκίσαι
 ἐργαζήσεις αἰτοῦ ἡ γατής ταῦτα ἀγαθάς.

336.—ΚΛΑΛΙΜΑΧΟΤ

Προς Λειτίωνος ἐπίταθμος Ἀιφιππολίτεω
 ἴερημαι μικρῷ μικρος ἐπὶ προθύρῳ,

* Ήν γαλ α γαλ word supposed to anteriorly with or in place of Priapus.

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332.—NOSSIS

LET us go to the temple to see the statue of Aphrodite, how cunningly wrought it is of gold. Polyarchis erected it, having gained much substance from the glory of her own body.

333.—MNASALCAS

LET us stand on the low beach of the sea-washed promontory, gazing at the sanctuary of Cypris of the Sea, and the spring overshadowed by poplars from which the yellow kingfishers sip with their bills the running water.

334.—PERSES

IF at the right season thou callest upon me too, little among the lesser gods, thou shalt get thy wish, but crave not for great things. For I, Tychon,¹ have in my power to grant only such things as the people's god may give to a labouring man.

335.—LEONIDAS OF TARENTUM

THE two statues, wayfarer, are the gift of the woodman Micealion; but look, Hermes, how the excellent woodman from his wretched calling managed to give gifts. The good man is always good.

336.—CALLIMACHUS

I, THE hero² who guard the stable of Aeetion of Amphipolis, stand here, small myself and in a small porch, carrying nothing but a wriggling snake and a

² The name of the hero is not given. He complains that though the guardian of a stable he was not mounted, but the last couplet is corrupt and very obscure.

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λοξὸν ὅφιτ καὶ μοῦγον ἔχων ξίφος· ἀγέρῃ τιπεῖστ
θυμωθεὶς πεζὸν καὶ παρφκίσατο.

337.—ΛΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΤ

Εὐάγρει, λαγόθηρα, καὶ εἰ πετεστὰ ἐιώκων
ἴξεντὶς ἡκεις τοῦθ' ὑπὸ δισσὸν ὄρος,
καὶ τὸν ὑληφορὸν ἀπὸ κρηηγοῦ βάσαν
Πᾶγα συναγγρεῖω καὶ κυσὶ καὶ καλάμοις.

338.—ΘΕΟΚΡΙΤΟΤ ΣΥΡΑΚΟΥΣΙΟΤ

Εἰδέστις φυλλοστρῶτι πέτρῳ, Διάφτη, σῆμα κοκκακίος
ἀμπαίνων στάλικες δὲ ἀρτιπαγῆς ἀν' ὄρη,
ἀγρεύει δέ τι Πάρ, καὶ ὁ τὸν κροκόεντα Ηρίηπος
κιτσὸν ἴφ' ἵμερτῷ κρατὶ καθαπτόμενος,
ἄγτρον ἵστω στείχοντες ὄμόρφοισι. ἀλλὰ τὸ φεῦγε, δ
φεύγε, μεθεὶς ὑπτιον κῶμα καταρχόμενον.

339.—ΑΡΧΙΟΤ ΜΥΤΙΛΗΝΑΙΟΤ

"Ἐν ποτε παρβαίνοντι μέλαν πτερὸν αἰθέρι τοφῶν
σκυρπίον ἐκ γαίης εἶδε θοράκτι κόπαξ,
οὐ πάρφων ὄρουσεν ὁ δὲ ἀΐξαντος ἐπ' οὐκέας
οὐ βραδὺς εὐκέντρῳ πέξαν ἔτυχε βέλει,
καὶ ζωῆς μητὸν ἵμερτεν. τοῦ ἀστερού τοιούτου ἐπ' ἀλλῳ,
ἔκ κείουν τλίμων αὐτὸς ἔστο μόρος.

340.—ΔΙΟΣΚΟΡΙΔΟΤ

Αἴλοι τοῦ Φρυγὸς ἕρετον Τίγριδος, ἥνικα Μήτηρ
ἱερὰ τὸν Κυβελοῖς πρῶτον ἀνέσειξε θεῶν,
οὐ πρὸς ἔμοι φάνημα ναλῆρ ἀνθεναυτον χαίταν
ἴσεφρων Ήλαιῆς ἀμφίπολος θαλάμης.

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sword. Having lost his temper with . . . he did not give me a mount either when he put me up beside him.

337.—LEONIDAS OF TARENTUM

Good sport! thou who comest to the foot of this two-peaked hill, whether hunting the hare or in pursuit of winged game. Call on me, Pan the ranger of this forest, from the rock, for I help both hounds and limed reeds to capture.

338.—THEOCRITUS

Thou sleepest, Daphnis, resting thy wearied body on a bed of leaves, and thy stake-nets are new set on the hill. But Pan hunts thee, Pan and Priapus, the saffron-coloured ivy twined on his lovely head. Intent on one purpose they are entering the cave. But fly; dispel the gathering drowsiness of sleep and fly.

339.—ARCHIAS OF MYTILENE

A RAVEN plying his black wings in the pellucid sky, saw once a scorpion emerging from the ground, and swooped down to catch it; but the scorpion, as the raven dashed down to the ground, was not slow to strike his foot with its powerful sting, and robbed him of life. See how the luckless bird met with the fate he was preparing for another by means of that other.

340.—DIOSCORIDES

The double flute was the work of Phrygian Hyagnis at the time when the Mother of the gods first revealed her rites on Cybele, and when the frantic servant of the Idaean chamber first loosed his lovely

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εὶ δὲ Κελαινίτης ποιμὴν πάρος ἀνπερ ἀείσας
ἐγράσθη. Φοίβου κειμον ἔδειρεν¹ ἔρις.

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341.—ΓΛΑΤΚΟΤ

α. Νύμφαι, πενθομένῳ φράσατ’ ἀτρεκές, εἰ παροδεύων

Δάφνης τὰς λευκὰς ὡδὲ ἀνέπιντ’ ἔριφονς.

β. Ναὶ ναὶ, Ήττα συρικτά, καὶ τὸς αὐγεῖρον ἐκείναν
σοί τι κατὰ φλοιοῦ γράμμῃ ἐκόλαψε λέρων.

“ Ήττα, Ήττα, πρὸς Μαλέαν, πρὸς ὄρος Ψαφίδιον
ἔρχεν·

ἴξοῦμαι.” α. Νύμφαι, χαίρετε· ἐγὼ δὲ ὑπάγω.

5

342.—ΠΑΡΜΕΝΙΩΝΟΣ

Φημὶ πολυστιχίην ἐπιγράμματος τὸν κατὰ Μούσας
ἶναι. μὴ ξητεῖτ’ ἐν σταδίῳ ἐδίλιχων

πόλλα ἀνακυκλῶται δαλιχὸς Ἐρύμος· ἐν σταδίῳ δὲ
οὗτος ἐλαυνόμενος πνεύματάς ἔστι τῆνος.

343.—ΑΡΧΙΟΤ

Λίταις σὺν κίχλαισιν ὑπὲρ φραγμοῦ διωχθεὶς
κύτσυνθος ἥρόης κόλποι τέσσερες.

καὶ τὰς μὲν συνοχῆδον ἀνέστρημος ὄχματε θόμιγξ,
τὸν δὲ μύρον πλεκτῷν αὐθὶ μεθῆκε λίτων.

ἴροι ἀποβούλων ἐπιμονή τερος. η ἀρά πολλὴ
καὶ κωφαί πτανθοῦ φροτιδὲ ἔχοντι πάγατ.

¹ Τοῦτο θέμα τοῦ θεοῦ. Εάν μοι γενέσθαι τοῦτο τοιούτοις
τοῖς, διότι διεγίνεται τοῦ θεοῦ τοῦ Λαούτου τοῦ οὐρανοῦ Ηὔρων; Με
τανατώθη τοῦτος τοῦ θεοῦ αὐτῷ τοῦ θεοῦ τοῦ Λαούτου τοῦ οὐρανοῦ Ηὔρων;

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locks to my notes. But if the shepherd of Celaenae¹ was known earlier as a better player, his strife with Phoebus flayed him.

341.—GLAUCUS

A. "NYMPHS answer me truly, if Daphnis on his road rested here his white goats." *B.* "Yes, yes, piper Pan, and on the back of that poplar tree he cut a message for thee: 'Pan, Pan, go to Malea²; to the mountain of Psophis. I shall come there.'" *A.* "Farewell, Nymphs, I go."

342.—PARMENION

An epigram of many lines does not, I say, conform to the Muses' law. Seek not the long course in the short stadion. The long race has many rounds, but in the stadion sharp and short is the strain on the wind.

343.—ARCHIAS

(cp. No. 76)

A BLACKBIRD, driven over the hedge together with field-fares, avoided the hollow of the suspended net. The cords from which there is no escape caught and held fast the whole flock of them, but let the blackbird alone go free from the meshes. Of a truth the race of singers is holy. Even deaf traps show fond care for winged songsters.

¹ Marsyas. ² The Arcadian town of that name.

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344.—ΛΕΩΝΙΔΑ ΛΑΕΞΑΝΔΡΕΩΣ

Ὕπότε γραμμάσιν ἐμὴν φέρα μοῦνον ἑτερπον,
οὐδὲ ἔναρ εὐχείταις γνώριμος Ἰταλίσαις
ἄλλη ταῦν πάντεσσιν ἐράσμιος· ὅφε γὰρ ἔργων
ὅππόσιν Οὐρανίην Καλλίπη προσφέρει.

345.—ΤΟΥ ΑΥΤΟΥ

Οὐέτι τοσίνδε· Λθάμας ἐπεμήνατο παιᾶν Λείρχῳ.
ὅσσον ὁ Μηδείης Θυρὸς ἐπεκιοφόνα,
ξηλος ἐπεὶ μανίης μῆζον κακόν· εἰ δὲ φοεύῃ
μῆτηρ, ἐν τίνι νῦν πίστις ἐτί οὐτὶ τέκνων;

346.—ΤΟΥ ΑΥΤΟΥ

Λιαρ ὀληροῦ νήσους τε εἰπταμένη σὺ χελιδῶν.
Μηδείης γραπτὴ πυκτίοι νοσσοποιοφεῖς·
Δηπη δέ ὄμραλίχων πίστιν σέσο τίνδε φυλαξεῖν
Κολχία, μηδὲ ιειώρ φειπαμίην τοκέων;

347.—ΤΟΥ ΑΥΤΟΥ

Οὐ μόνον εὐδατορ θόες οἴδαμεν αὐλακα τέμνειν.
ἄλλας ἴδε κικη πάντων οἵας ἐφελκόνθα
ἔργα γὰρ εἰρείης δεδιδάσκειν· καὶ σύ, θάλασσαι,
αελφίνας γαίην ξεῦξον ἀματριφοι, εἰν.

348.—ΤΟΥ ΑΥΤΟΥ

Ο απιφιλοκλωπίας· Εκατόντηνος εἰς Λιέσα
ιεραριέ, μαστιχθεὶς ελιματι φωεῖσι.

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344.—LEONIDAS OF ALEXANDRIA

(*This and the following ones are Isopsephe.*)

THERE was a time when I gave pleasure to myself alone by lines, and was not known at all to noble Romans. But now I am beloved by all, for late in life I recognised how far Calliope excels Urania.¹

345.—BY THE SAME

THE fury of Athamas against his son Learchus² was not so great as the wrath that made Medea plot her children's death. For jealousy is a greater evil than madness. If a mother kills, in whom are children to place confidence?

346.—BY THE SAME

AFTER flying, swallow, across the whole earth and the islands, thou dost rear thy brood on the picture of Medea. Dost thou believe that the Colchian woman who did not spare even her own children will keep her faith to thy young?

347.—BY THE SAME

WE oxen are not only skilled in cutting straight furrows with the plough, but, look, we pull ships out of the sea too. For we have been taught the task of oarsmen. Now, sea, thou too shouldst yoke dolphins to plough on the land.

348.—BY THE SAME

HECATONYMUS, the stealer of grapes, ran to Hades whipped with a stolen vine-switch.

¹ By "lines" in l. 1 he means astronomical and geometrical figures. He has abandoned these for lines of verse, the Muse of Astronomy for the Muse of Poesy.

² Athamas killed his son in a fit of madness.

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349.—ΤΟΥ ΑΥΤΟΥ

Τίατά σοι Κοτίδεια γενέθλιον δημαρ ὄρωνται.
Καίσαρ, ἐπιβλύζοι σωρὸν ἀκεσφορῆς,
ἄφρα σε κόσμος ὅπας πάππον . . . αὐγάζηται,
ώς πατέρα τρισσῆς εῖσιδεν εὐτακίης.

350.—ΤΟΥ ΑΥΤΟΥ

Πήρι μοι βύβλων χιουάδει¹ σὺν καλάμοισι
τέμπεις, Νειλορύτου ἔθρον ἀπὸ προβολῆς.
μουσοπολῷ ἐ ἀτελῆ, Διονύσι, μηκέτι πέιπε
ἄγρανα τίς τούτων χρῆσις ἀπέρ μάλαρος;

351.—ΤΟΥ ΑΥΤΟΥ

Δυσίππης ὁ νεαρός ἀπὸ κρημνοῦ πάις ἔρπων
Λαττανακτεῖς ἥρχετο δυσμορίης
ἡ ἡ μεθωδίγησεν ἀπὸ στέργων προφίροντα
μαξίν, τον λιμοῦ ἱπτόρα καὶ θανάτου.

352.—ΤΟΥ ΑΥΤΟΥ

Νεῖλος ἔσπαζε πασὰ Θίμβριος ἱεροῦ ἕδωρ,
εἴβαμενας θύσειν Καίσαρι σωζομένοι
εἰ δέ έκατὸν βουπλίγης ἰκοναῖον αὐχένα ταύρῳ
μαξαρ βορμῆς Οὐρανίο Σιός.

353.—ΤΟΥ ΑΥΤΟΥ

Καὶ λόρος ἴτοράς κασμούμενοι ἤκρι Βωσας
καὶ οὖν ἐν φίλῃ, Ηΐπτε, βελαιότατον.

¹ So Toup: ἀτονάδειa MS.

¹ The Caesar is Vespasian, the three children Titus, Domitian, and Domitilla. Castiliæ, now Centocelle, is in the Sabine territory.

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349.—BY THE SAME

CAESAR,¹ may the baths of Cutiliae on this thy birth-day gush for thee in abundance of healing, so that all the world may see thee a grandfather as it has seen thee the father of three fair children.

350.—BY THE SAME

TНОУ sendest me thin sheets of byblus, snowy white, and reed pens, gifts from the headland that the Nile waters. Do not, Dionysius, send another time imperfect gifts to a poet. What use are these without ink?

351.—BY THE SAME

(*cp. No. 114*)

LVSIPPE's baby, creeping over the edge of a precipice, was on the point of suffering the fate of Astyanax. But she turned it from its path by holding out to it her breast, that thus was its saviour from death as well as from famine.

352.—BY THE SAME

THE Nile² keeps festival by the holy wave of Tiber, having vowed a sacrifice for Caesar's deliverance. A hundred axes made the willing necks of as many bulls bleed at the altars of Heavenly Zeus.

353.—BY THE SAME

PAPPUS, thou hast both strictly composed a work adorned with learning, and hast kept thy life strict in

² *i.e.* the Egyptians. If the Emperor was Nero, the sacrifice was to celebrate his deliverance from his mother's plots by her death.

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τοῦτο δ' ἔσορτάζοντι γενέθλιον ἡρυγέτειν
ἔωρον ὁ Νειλαιεὺς πέμπει ἀοιδοπόλος.

354.—ΤΟΥ ΑΥΤΟΥ

Ὥν πόλεμος δεδιώς οὐκ ὥλεστε, νῦν ὑπὸ νούσου
θλίβομαι, ἐν δ' ἵδιῳ τήκομ' ὅλος πολέμω.
ἄλλὰ διὰ στέρνων ἴθι φάσγαρον· ως γὰρ ἄριστεὺς
θνήξομ' ἀπωσάμενος καὶ τόσον ως πόλεμον.

355.—ΤΟΥ ΑΥΤΟΥ

Οὐράνιον μίμημα γενέθλιακαῖσιν ἐν ὥραις
τοῦτ' ὑπὸ Νειλοφεροῦς ἔέξο Λεωτίσσω,
Ηοππαία, Διος εἴρι, Σεβαστιάς· εἴαις γάρ σοι
ἥρα τὰ καὶ λίκετρων ἄξια καὶ σοφίης.

356.—ΤΟΥ ΑΥΤΟΥ

Οργυμεν ἔξ ἑτέρης πόρα πίδακος, ὥστ' ἀρίστασθαι:
ἔγινον μουσοπόλον γράμμα Λεωτίσσω,
δίστιχα γάρ ψιφωσιν ἵσάξεται. ἄλλὰ σύ, Μῶμε,
ἔξιθι, κείς ἑτέρους ὁξὺν ὁδόντα βάλε.

357.—ΑΔΕΣΗΟΤΟΝ

Τίσσαρες εἰσιν ἀγῶνες ἀρ' Ἑλλαῖς, τέσσαρες ἴροι,
οἱ διο μὲν θηγῶν, οἱ διο ὁ ἀθαράτων.
Ζηρίς, Λητοῖσαο, Ηαλαίμοιος, Ἀρχεμόροιο.
ἄθλα οἱ τῶν, κότινος, μῆλα, σέλιτα, πίτνε.

Turned into Latin by Ausonius, *Eleg. vii. 20.*

¹ i.e. Nero.

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firmity of friendship. The Egyptian poet sends thee this gift to-day when thou dost celebrate thy natal morn.

354.—BY THE SAME

I, whom war dreaded and slew not, am now afflicted by disease, and waste away by intestine warfare. Pierce my heart then, sword, for I will die like a valiant soldier, beating off disease even as I did war.

355.—BY THE SAME

POPPAEA AUGUSTA, spouse of Zeus,¹ receive from the Egyptian Leonidas this map of the heavens on thy natal day; for thou takest pleasure in gifts worthy of thy alliance and thy learning.

356.—BY THE SAME

WE open another fountain of drink to quaff from it verses of a form hitherto strange to Leonidas. The letters of the couplets give equal numbers. But away with thee, Momus, and set thy sharp teeth in others.

357.—ANONYMOUS

THERE are four games in Greece, two sacred to mortals and two to immortals: to Zeus, Apollo, Palaemon, and Archemorus, and their prizes are wild-olive, apples, celery, and pine-branches.²

² The games are the Olympian, Pythian, Isthmian, and Nemean ones. The crown of pine was the Isthmian pine, the celery the Nemean. The Pythian apples (instead of laurel) are mentioned by other late writers.

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358.—ΛΔΗΔΟΝ

Εὗ με Ηλάτων οὐ γράψε, ἵνῳ ἐγίνοντο Ηλάτωνες.
Σωκρατικῶν δάρων ἄνθεα πάντα φέρω,
ἄλλὰ νόθοι μὲν ἐτέλεσσε Ναυαίτιος, ὃς δὲ ἐτέλεσσε
καὶ ψυχὴν θηγτήρ, καμὲ νόθον τελέσει.

359.—ΠΟΣΕΙΔΗΠΗΟΤ, οἱ δὲ ΗΛΑΤΩΝΟΣ ΤΟΥ ΚΩΜΙΚΟΤ

Ηούγρ τις βιότοιο τάμη τρίβον; εἰν ἀγροῦ μὲν
νείκεα καὶ χαλεπαι πρῆξες· ἐν δὲ οἴμοις
φροντίδες· ἐν δὲ ἀγροῖς καμάτων ἄλις· ἐν δὲ θαλάσσην
τάρβος· ἐπὶ βίνης δὲ, ἢν μὲν ἔχει τι, δίος·
ἢν δὲ ἀπορῆσ, ἀνηρόν, ἔχεις γάμον; οὐκ ἀμέριμνος· 5
ἴσσεαι· οὐ γαμέσις· ξῆς ἐτέλεστερος·
τίκρα πόνοι, πήρωστις ἀπαις βίος· αἱ τεύτητες
ἄφρονες, αἱ πολιτιὲς δὲ ἐμπαλιν ἀλερνεῖς.
ἢν ἄρα τοῦτον θιστοῦν ἴνος αἴρεστις, ἡ τὸ γενέσθαι
μηδίποτε, ἢ τὸ θανεῖν αἰτίκα τικτόμενον. 10

Sir John Beaufort, reprinted in Wellesley's Anthology
Polyglotta, p. 133.

360.—ΜΗΤΡΟΔΩΡΟΤ

Ναυτοὺν θάτουο τάμοις τρίβοντες εἰν ἀγροῦ μὲν
κνέα καὶ πινταὶ πρῆξες· ἐν δὲ οἴμοις
ἀπταντι· ἐν δὲ ἀγροῖς θυντος χάρτες· ἐν δὲ θαλάσσην
κίρρος· ἐπὶ βίνης, ἢν μὲν ἔχει τι, κλέος·
ἢν δὲ ἀπορῆσ, μόνος οἶκας· ἔχεις γάμον; οὐκος
ἄριστος· 5
ἴσσεται· οὐ γαμέσις· ξῆς ἐτέλεστερος·

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358.—ANONYMOUS

On Plato's "Phaedo"

IF Plato did not write me there were two Platos, for I have all the flowers of the Socratic dialogues. But Panaetius made me out to be spurious. He who made the soul out to be mortal will make me spurious too.¹

359.—POSIDIPPUS OR PLATO, THE COMIC POET

WHAT path of life should one pursue? In the market-place are broils and business difficulties, and at home are anxieties; in the country there is too much labour, and at sea there is fear. In a foreign land there is apprehension if you possess anything, and if you are ill off, life is a burden. You are married? You won't be without cares. You are unmarried? You live a still more lonely life. Children are a trouble, and a childless life is a crippled one. Youth is foolish, and old age again is feeble. There is then, it seems, a choice between two things, either not to be born or to die at once on being born.

360.—METRODORUS

PURSUE every path of life. In the market place are honours and prudent dealings, at home rest; in the country the charm of nature, and at sea profit; in a foreign country, if you have any possessions, there is fame, and if you are in want no one knows it but yourself. Are you married? Your house will be the best of houses. Do you remain unmarried? Your life is

¹ We have Cicero's testimony that Panaetius did not accept the doctrine of the *Phaedo*. He does not, however, say that he pronounced it spurious.

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τέκνα πόθος, ἄφροτις ἵπατις βίος· αἱ νεότητες
ἡμαλίαι, πολιαι ἐμπαλιν εὐσεβέες.
οὐκ ἡρα τῷριστῷ οὐρὸς αἴρεσις, ἢ τὸ γερέσθαι
μηδέποτ', ή τὸ θανεῖν πάντα γὰρ ἱσθλὰ βίῳ.

10

361.—ΛΕΟΝΤΟΣ ΦΙΛΟΣΟΦΟΤ

Μῆτερ ἔμη δύσμητερ, ἀπιγία θυμὸν ἔχονσα,
λίγην ἄχθομαι ἀλκος, ὃ με βροτὸς οὐταπεν ἀνήρ
γίνεται ἐῑ ὄφραιην, ὅτε θ' εἰνονσι βριτὸν ἄλλον,
γυμνὸς ἀτερ κόρυθός τε καὶ ἀστείς, οὐδὲ ἔχει ἔγχος,
πᾶντας ἐπεθεμμένθη ξίφος αἴματι· αὐτὰρ ἐπειτα
οὐδὲν τε προέκειται ἀπημονά τε λαμψόν τε.

362.—ΑΔΕΣΠΟΤΟΝ

Τριμοτες Ἀλκειδέ, Διός στεφανηφόρον ἕδωρ,
οὐδὲ Πιστίων πεσίν κεκομιμός ἴργεται,
ἵστιχος το πρώτον, ἐπὶρη δὲ το τόπτον ἰσχατ,
οὗτος ἀμετρήτου πεδῶν ἵπα κύμα θαλασσῆς,
γυμνός, αἱ τοκέλειτος ἔνοι ὀχετηρίας ἀρωτῶν,
δε Σινέδην Ἀριθμιαν ἐπείγει· ορμὸς ἀστίτης,
ἴδε αἱ κοκκινῶτα καὶ ἀσθμαινοῦτα λαθεῖσα,
δίκος ἀποσμηξασα καὶ αὐθει πικρὰ θαλασσῆς,
χείλεα μὲν στοματεαστι συμμροτεγεν· ἀλλα δὲ τύμφη
γυμνός ἀμφιχυθεῖσα περπλοκον ἔστι ἀσμρό
κείμενη ἐν καλποισιν Ὀδυρπτιον εἴνασεν ἕδωρ....
καὶ φαίνεται φαθαριζη λίβας κατεκίρυτο πηγῇ,
οὐδὲ Συρικοτίης οὐτι μαλερ ἴμερος εὐνῆς.

¹ The wild-dove tree which furnished the wood for the Olympic festival.

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yet lighter. Children are darlings; a childless life is free from care. Youth is strong, and old age again is pious. Therefore there is no choice between two things, either not to be born or to die; for all in life is excellent.

361.—LEO THE PHILOSOPHER

(*A Homeric Cento*)

My cruel-hearted mother, an evil mother to me—it pains me much, the wound that a mortal man inflicted on me in the dark night when other mortals sleep—naked, without a helmet and shield, nor had he a spear—and all his sword was bathed in hot blood—but afterwards he sent forth a gentle and harmless gale.

362.—ANONYMOUS

DELIGHTFUL Alpheus, stream that nourishest the crowns of Zeus,¹ winding with thy muddy water through the plain of Pisa, tranquil at first, but when thou reachest the sea plunging eagerly under the waves of the vast main, now made a bridegroom conducting the current of his love in a self-made channel, thou dost hie to Sicilian Arethusa to be her watery bed-fellow. Then she, taking thee to her tired and panting, wipes off the weed and the bitter flowers of the sea, and joining her lips to thine, clasping like a bride thy Olympian stream in the sweet bonds of her embrace, lulls thee to sleep lying in her bosom. . . . and² thy limpid fount was defiled by showers of blood, and no longer was thy heart filled with desire for thy Syraeusan love, but thou didst

¹ There are evidently some lines missing. The remainder refers to some barbarian invasion of the Peloponnese.

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πορφυρέη ἐ̄ ἀνέκοπτες ὑδωρ πεπισμένην αἴσοι,
φειδόμηνος καὶ πόλιτον ὄμοι καὶ λέκτρα μῆραι.
πολλάκις ἐ̄ εὐγαίων οἴρων φεβιημένος ὄμοι,
αὐτὴν ἐ̄ φιλότητα χυτῆς ἀλοχοῦ περήμας.
ἴστηκες ἄχαντον ὄμοι Λευκίστιον ὑεώρη
ἴ̄ αἱ σε παπταίσια Πελμαῖσις κατὰ πέτρης
σύκρυστι κυμαίγοντα, κατοκτείρουσα καὶ αὐτὴ
εὐθίδης Λρίθουσα φίλονς ἀγκόπτετο μαζούς,
καὶ δρόσος οὐᾱ μόστιν ἐτύκετο μυρομένης ἐδε
Πιστίφ ποταμὸς Σικελή προσεμίρετο πυρῆ.
οἵσε Δίεσην ἐλαύει πανερεά φοιτος ἀπηρ
Ταλλάίος ἀπόστριψεν ἀγαμον σταχυν, φέπτι πολλαῖ
ηρώων αλοχοῖ, μυνιμονα τέκτα τεκοῖ ται
ραγασίσιος ωῆρας ἀγελαύπτετο γυραῖσις.

363.—ΜΕΛΕΛΓΡΟΤ

Χείματος ἥμεμάετος ἀπ' αἰθίξος αίχμηνονο,
πορφυρέη μεῖητε φερειθέος εἰαρος ὄμρη,
γαῖα οὐ συνέη χλωρῷρη ἐτεφατο ποιη,
καὶ φετὰ θηλιάτα τοῖς ἔκουησε πετόλοις,
οἱ ἐ̄ ἀπαλόη πικαντες ἀετοῦτοι δράσοι Ήοὺς
λειμῶνες γελάσατιν, ἀντηγμένην δύσιοι.
χαῖσι καὶ συρρηψι νομούς ἐτορεστι λεγαῖσιν,
καὶ πολιοῖς ἐμφοις ἐπιτέρπεται αἴπολος αἴγον.
ἴφη οὐ πλάσοντει ἐπ' εὔραι κύρατα γαῦται
πινοῦ ἀπημαντῷ Ζεφύρου λίγα καλπωσατος.
ηδη ὁ εὐαῖσουτι φερεσταφιλῷ Διογύτῳ,
ἀνθει βατριάειτο φερεμενοι τρίχα κιτποῦ.
εργα ε τεχνήντα βοηρέεστι μελίσσωις
καὶ μιλοῖ, καὶ σιαζλο ἐδήμεναται ορείζονται
κεκα πολιτρύται πορρυτα καλλει κηροῦ.

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hold back thy waters, repressed by blushing shame,
saving from pollution the sea and thy bridal bed ;
yet, often compelled by thy longing for nuptial intercourse,
wouldst thou pass the sea to thy beloved
liquid bride and stand gazing at the stainless water
of Arethusa. And the lovely Arethusa, looking on
thee surging with tears from the Pelorian rock,¹
would pity thee and beat her breasts, and melt like
the dew on roses, the Sicilian fount responding
to the lament of the river of Pisa. But he did not
escape the eye of all-seeing Justice, that man of
blood who mowed down the unwedded harvest of
Greece, whereat many wives of the heroes wept
for the short-lived children to bear whom they had
suffered in vain.

363.—MELEAGER

WINDY winter has left the skies, and the purple season of flowery spring smiles. The dark earth garlands herself in green herbage, and the plants bursting into leaf wave their new-born tresses. The meadows, drinking the nourishing dew of dawn, laugh as the roses open. The shepherd on the hills delights to play shrilly on the pipes, and the goatherd joys in his white kids. Already the mariners sail over the broad billows, their sails bellied by the kindly Zephyr. Already, crowning their heads with the bloom of berried ivy, men cry *evœ!* to Dionysus the giver of the grape. The bees that the bull's carcase generates² bethink them of their artful labours, and seated on the hive they build the fresh white loveliness of their many-celled comb. The races of birds sing

¹ The N.E. cape of Sicily.

² *cp.* Vergil, *Georg.* iv. 555.

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πάντη ἐ δριθῶν γενεὴ λιγύφωνος ἀείσει,
ἀλκυόνες περι κῆμα, χελιόνες ἀρφὶ μέλαθρα,
κύκρος ἐπ' ὄχθαισιν ποταροῦ, καὶ ὑπ' ὄχσος ἄγεόν.
εἰ ἐσ φυτῶν χαιρουσι κόμαι, καὶ γαῖα τέθηλεν,
συρίζετ ἐσ γουσίς, καὶ τέρπεται εὐκορα μῆλα, 29
καὶ ταῦται πλάνοισι. Διονυσός οἱ χορεῖτ,
καὶ μέλπει πειστή, καὶ ὠδίγουσι μέλισσαι.
πῶς οὐ χρῆ καὶ ἀπέσον ἐν εὔρη καλὸν ἀείσαι:

364.—ΝΕΣΤΟΡΟΣ ΛΑΡΑΝΔΕΩΣ

Σπείσατέ μη, Μοῦσαι, εὐγρήγειρετε φωνήν,
ιέντων ἀπὸ στομάτων Ἄλικωνίδος ὄμβρον ἀοιδῆς.
ὅστοι γάρ προχίσουσιν ἀοιδοτόκου πόρα πηγῆς,
ἴμετέρων ἐπέων λιγυῆ τέρπονται ἀοιδῆ.

365.—ΙΟΤΑΙΑΝΟΤ ΚΑΙΣΑΡΟΣ

Ἄλλοιην ἄριτο θονάκου φίνων. ἢποι ἀπ' ἄλλης
χαλκείης ταχα μᾶλλον ἀνεβλίστησαν ἀριόης,
ἄγριοι, οἵ εἰσ αἰρέμασιν οἴφει ἡμετέρας εορέονται
ἄλλ' ἀπὸ ταυριῆς προθορων σπηλαυγῆς ἀίτης
νέρθερ ἐν ερητών καλαμοῖς ἵπο βίζαρ ὁσιεῖν 5
καὶ τις ἀπὸρ ἀγέρωχος ἔχω τοιά εἰσετυλα χερῶν,
ἴσαται ἀμφοθύμῳ κακίας συμφράζοντας αὐλίων
οἱ εἰσπαλαιοὶ σειράσσοντες ἀποθλίζονται ἀοιδῆ.

366.—ΑΔΗΛΟΝ

Ἄποφθέγματα τῶν ἐπτὰ σοφῶν

Ἐπ τὰ σοφῶν ἐρέω κατ' ἔπος πόδει, αἴνομα, φωνήν.
Μετροῦ ρέη Κλεισταῖλος οἱ Λίνιοις εἶπεν ἀριστην·

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loud everywhere : the kingfishers by the waves, the swallows round the house, the swan by the river's brink, the nightingale in the grove. If the foliage of plants rejoices, and the earth flourishes, and the shepherd pipes, and the fleecy flocks disport themselves, and sailors sail, and Dionysus dances, and the birds sing, and the bees bring forth, how should a singer too not sing beautifully in the spring ?

364.—NESTOR OF LARANDA

POUR for me, Muses, a draught of clear delightful song, the rain of Heliconian melody sweetened by your lips. For all for whom is shed the drink of the fountain that gives birth to poets delight in the clear song of your verses.¹

365.—THE EMPEROR JULIAN

On an Organ

I SEE a new kind of reeds. Are they, perchance, the wild product of some strange brazen soil ? They are not even moved by our winds, but from a cave of bull's hide issues a blast and passes into these hollow reeds at their root. And a valiant man with swift fingers stands touching the notes which play in concert with the pipes, and they, gently leaping, press the music out of the pipes.

366.—ANONYMOUS

Sayings of the Seven Sages

I WILL tell you in verse the cities, names, and sayings of the seven sages. Cleobulus of Lindus said that measure was best ; Chilon in hollow Lacedaemon

¹ Evidently a fragment.

GREEK ANTHOLOGY

Κίλων ὁ ἐν κοίλῃ Λακεῖαιροι, Γυνῆς σταυτοῦ.
ὅς δὲ Κόμηθον ἔρατε Νόλον κρατέειν Ηεριανορος.
Πιττακός, Οὐδέ τι ὥγαρ, ὃς ἔηρ γένος ὁ Μυτιλή-
νης.

Τέρμα ὁ ὄραν βιάτοιο, Σύλων ἵεραις ἐν Λιθηναις,
Τους πλέοντας κακίαντας ἦται Βίλας ἀπέφηρε Πριηνεις,
Ἐγγυήη φεύγειν ἐξ Θαλής Μελιστος ηῆδα.

367.—ΛΟΥΚΙΑΝΟΤ ΣΛΜΟΣΑΤΕΩΣ

Τοιούς πατρικοὺς πλοῦτον νέος ωρ Θηρων ὁ Μερίππων
αἰσχρῶς εἰς ἀκρατεῖς ἐξέχειν ἐπάνατος:
ἀλλά μη Εὔκτημον, πατρικος δίλος, ὡς ἐνόπεον
ἡδη καρφαλέη τειρόμενον πενήη,
εἰ μητὶ εἰκριχθεῖν αἰτημένων, ταῖς ποστιν αἴτην
θῆκε θυγατρος ἴης, παλλ' ἐπι μοίδια ἔους.

αὐτάρ επει Θηρωνα περὶ φρένας ἡλυτή πλούτος,
αὐτίκα ταῖς αἴταις ἐπρίετο, ἐν δαπαναῖς,
γαστρὶ χαρτζόμενος πάσταν χαρτεῖον οὐ κιτά κόστρον,
τῇ θ' ὑπὸ τὴν μιαρὴν γαστέρα παρηγροσινη,
οὗτος μην Θηρωνα τούτων ἀρδεστάλυψεν
οὐδαμίνης πενήης κύμα παλιρροϊον.

Εὔκτημον δὲ οὐακρινεῖ τοι εὐτερον, εἰκέτη κέλον,
ἀλλὰ θυγατρος ἴης πρωτεῖ τε καὶ θαλαμον.
ἔρω δὲ οὐκ εἴητι κακὸς καχριμένον αργα-
τοῖς ἰδίοις εἶναι πιστὸν ἐν ἀλλοτρίοις.

368.—ΙΟΤΑΙΑΝΟΤ ΒΑΣΙΛΕΩΣ

Τίς ποδεν εἰς Διόνυσον, μὴ γάρ τον ἀληθέα Βακχον,
οὐδὲ σ' ἐπειρρότοκον τον Διός οὐδεν μόνον,
κέντος νεκταρος ὅσθος οὐδὲ τριάρον, οὐδέ τοι Κεντοί
τῇ πενήη βατρών τείχαν ἀπ' ἀσταχιον.

THE DECLAMATORY EPIGRAMS

said "Know thyself;" and Periander, who dwelt in Corinth, "Master anger;" Pittacus, who was from Mytilene, said "Naught in excess;" and Solon, in holy Athens, "Look at the end of life"; Bias of Priene declared that most men are evil, and Thales of Miletus said "Shun suretyship."

367.—LUCIAN

HERO, the son of Menippus, in his youth wasted his inheritance shamefully on prodigal outlay; but Euclemon, his father's friend, when he saw that he was already pressed by parching poverty, strove with tears to cheer him, and gave him his daughter to wife with a large dowry. But when wealth got the better of Hero's wits, he began to live again in the same extravagance, satisfying disgracefully every lust of his vile belly and the parts beneath it. Thus the returning wave of baneful poverty buried Hero the second time, and Euclemon wept a second time, not for Hero, but for his daughter's dowry and bed, and learnt that a man who has made ill use of his own substance will not make honest use of another's.

368. THE EMPEROR JULIAN

On Beer

Who and whence art thou, Dionysus? For, by the true Bacchus, I know thee not: I know only the son of Zeus. He smells of nectar, but thou of billy-goat. Did the Celts for lack of grapes make

τῷ σε χρὴ καλέειν Δημήτον, οὐ Διόνυσον,
πυρογενῆ μᾶλλον καὶ Βρόμον, οὐ Βρόμον.

5

369.—ΚΤΡΙΑΛΟΤ

Πάγκαλὸν ἔστ' ἐπίγραμμα τὸ δίστιχον· ἦν δὲ παρέλθης
τοὺς τρεῖς, ραψῳδεῖς, κούκλι ἐπίγραμμα λέγεις.

370.—ΤΙΒΕΡΙΟΤ ΙΔΑΟΤΣΤΡΙΟΤ

Οὐ κύνες, οὐ στάλικές με κατήνυσαν, οὐχὶ κυνηγοὶ
ἰορκάσαντο μὲν ἀπὸ γῆς εἰς ἄλλη πλῆσα μόρον.
Ἐξ ὑδης πόντῳ φάρος ἐνέδραμον· εἶτα μὲν πλεκταὶ
ἔλξαν ἐπ' αἰγαλοῦς δικτυωθόλων παρθένοις.
ἴδιτον ἡ χίρσου οὐτην φυγάσι· οὐδὲ δείκωσ με
ἄλλες σαγηγευτήσι τὰμὰ λιποῦσαν ὅρη.
οὐποτέ ἄγρης, ἀλιγῆς, ἵτε ἀστοχοῖσι οἰστε χεῖρα,
χίρσῳ καὶ πελάγηι κοινὰ πλέκοντες ὑφη.

371.—ΑΔΗΑΟΝ

Δέκτενοι ἐκθράσκοντα πολύπλοκον ὕρτι λαγῳόν
εἰπε κύμων θερμοῖς ἔχεσιν ὥκην, ὅπη,
τρηχὺν δέ ἐκείνας ταχινῶς πάγον, ἐς βαθὺ πόντον
ἴλατ' ἀλυσκάζων κῦμα παρακτίσαντο.
εἰράλιος τὸν δέ αἴψα κύμων βρυχηθὸν ὀλοῦσιν
μάρψε. κωστὴν τλήμων ἦν ἄρ' ὄφειδος μερος.

¹ "Bromus" is the Greek for oats; Bromius is a common title of Demeter, derived probably from "bromos".

THE DECLAMATORY EPIGRAMS

thee out of corn? Then thou shouldst be called Demetrius, not Dionysus, being born of corn, rather than of the fire, and Bromus¹ rather than Bromius.

369.—CYRILLUS

An epigram of two lines has every merit, and if you exceed three lines it is rhapsody, not epigram.

370.—TIBERIUS ILLUSTRIS

I AM a fawn slain by no dogs, or stake-nets, or huntsmen, but in the sea I suffered the fate that threatened me on land. For I rushed into the sea from the wood, and then the netted snare of the fishermen dragged me up on the beach. I was wrong in flying, and all in vain, from the shore, and deservedly was taken by the fisherman after I had deserted my hills. Never again, fishermen, shall your hands be unsuccessful, since you now knit webs that serve both for sea and land.

371.—ANONYMOUS

(cp. No. 17 *ff.*)

A HOUND was pressing hotly on a swift-footed hare that had just freed itself from the toils of the net. The hare, rapidly turning away from the rough hill, leapt, to avoid the dog's jaws, into the deep water near the shore, where a sea-dog with one snap caught it at once in his teeth. The poor hare was evidently destined to be dog's meat.

In *πέρπογενή*, "wheat-born," there is a play on *πυρπολενή*, "fire-born."

GREEK ANTHOLOGY

372.—ΑΔΗΛΟΝ

Λεπτον ὑφημαέρα ῥάβδοις ἵππο πεσε ν ἄρχα
τέττιγα σκολιᾶς ἐντον εἴχε πάγαις.
ἀλλ' οὐ μὰν λεπταῖσι ἐπαιάζοντα ποδίστραις
τὸν φιλανδὸν ἴστον παῖδα παρετρόχασα·
λύσας δὲ ἐκ βροχίσων ἀπεκοίφισα, καὶ τόδ' ἔλεξα· 5
“Σώζον μουσέιφ φθεγγόμενος κελάδῳ.”

373.—ΑΔΗΛΟΝ

Τίπτε με τὸν φιλέρημον ἀναιὲέ ποιμένες ὅγην
τέττιγα σφραγέρων ἔλκετ' ἀπ' ἀκρεμότων,
τὴν Νυμφῶν παροῦται ἀηδόνα, κῆματι μίσσων
οἴησι καὶ σκιρας, ξουθὰ λαλῶντα νόπαις· 5
ηὗσε καὶ κίχλην καὶ κισσυφον, ἥγιε τόσσους
ψήρας, ἀρουραῖς ἀρπαζας εὔποριης·
καρπῶν ἀηλητῆρας ἔλειν θέμις· ὀλλυτ' ἐκέίνους
ψυλλῶν καὶ χλοερῆς τὶς φθάνος ἔστι δρόπου;

374.—ΑΔΗΛΟΝ

Ἄγριον Καθαρίη με ταπερχόμενοι ὀλταις
πηγὴν ἀμβλύζει γειτονίουτα νάπη·
πάιτη ἐ εὑ πλατανοιαι και ἡμεροβιηλέστι ἕάφαις
ἴστεραι, οκιερήν φυχαρίνη κλισίην·
τούνεκα μή με θέρευς παραμείθεος εἰφαγ ἀλακον 5
ἄμπανσον παρ' ἐμοι καὶ κοπον ἱσυχίη.

J. A. Pott, *Greek Love Songs and Epigrams*, ii. p. 136.

375.—ΑΔΗΛΟΝ

Τέ νοι ἀκηδέστων οὐτοτρόφον ὑμέακα Βάκχοι
ἀνήρ ἀπτελίνοι κλίματος ἔβαρον.

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372.—ANONYMOUS

THE spider, that had woven her fine web with her slender feet, had caught a cicada in her crooked meshes. But when I saw the little songster lamenting in the fine toils I did not pass hastily by, but freeing him from the nooses, I comforted him and said : "Be saved, thou who callest with the musical voice."

373.—ANONYMOUS

Why, shepherds, in wanton sport, do you pull from the dewy branches me, the cicada, the lover of the wilds, the roadside nightingale of the Muses, who at midday chatter shrilly on the hills and in the shady copses? Look at the thrushes and blackbirds! Look at all the starlings, pilferers of the country's wealth! It is lawful to catch the despoilers of the crops. Slay them. Do you grudge me my leaves and fresh dew?

374.—ANONYMOUS

FROM the neighbouring grove I, ever-flowing Pure Fount, gush forth for passing travellers. On all sides, well canopied by planes and softly blooming laurels, I offer a cool resting-place under the shade. Therefore pass me not by in summer. Dispel thy thirst and rest thee, too, from toil in peace beside me.

375.—ANONYMOUS

WHAT man thus carelessly plucked from the vine-branch the unripe grapes of Bacchus that nurse the

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χιλεα ει στυφθεις από μην βάλεν, ώς ἀν οὐταις
εἴη τιστομένοις ἡμίδακες σκύβαλοι;
εἴη οἱ Διόνυσος ἀνάρσιοι, οὐα Λυκοῦργος
ὅττι μην αὐξομέναι ἔστεσσιν εὑφροσύναι.
τοῦτε γάρ ἀν τάχα τις ἐιὰ πώματος ἡ πρὸς ἀουεῖς
ἥλυθεν, ἡ γοεροῦ κάσεος ἵσχε λίπιν.

5

376.—ΑΔΗΛΟΝ

Τίπτε με τὴν ἀνέμοισιν ἀλύσιμην, ὥλε τέκτον,
τήντε πίνων τεύχαις μῆτα θαλασσοπόλεων,
οὐδ' οἰωνὸν ἔδεισας; ὅ τοι Βαρέης μὲν ἐδίωξεν
ἐν χθινέ· πῶς ἀνέμοις φεύξομαι ἐν πελάγει;

377.—ΠΑΛΛΑΔΑ

Τάρταλος οὐδὲν ἔτρωγε τιαστομένων γὰρ ὑπερβερ
καρπὸς ὑπὲρ κεφαλῆς αἵτοις ἔφευγε φυτῶν,
καὶ εἰὰ τοῦτο τριφῆς κεχμημένος ἤττοι ἐδίψα·
εἰ ἐεὶ καὶ ἔτρωγε σύκα πεπαινόμενα,
καὶ βραζύλους καὶ μῆλα, τὶ τηλίκον δεῖράσι τεκροῖς 5
ἔιψος ἀπὸ χλωρῶν γίνεται ἀεροδρύων;
ἱμᾶς δὲ ἴσθιομεν κεκλημένοι ἀλυνρά πάντα,
χέρια, καὶ τυροὺς, ληγύς ἀλιστὰ λίπη,
ὅργα καὶ μόσχεια· μιαν δὲ ἐπιπίνομεν αὐτοῖς.
πασχομεν ὄνκοιν σεῦ, Τάρταλε, πισσότεροι.

10

378.—ΤΟΥ ΑΥΤΟΥ

Ἀνεροβίνωσανδρον πανά τεχιον ὑπενομητι
πικτος ἐπιστημαι φασι Σιασπιν ἡται,
καὶ χρησμοφέρται· “Κατακείμενος οὗτος, ἀγίστω,
καὶ κομιτον μεταβας, ὁ τύλας, ἀλλαχόθι.”

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wine, and when his lips were drawn up by the taste
threw them away, half-chewed refuse for travellers
to tread on? May Dionysus be his foe, because, like
Lycurgus, he quenched good cheer in its growth.
Haply by that drink had some man been moved to
song, or found relief from plaintive grief.

376.—ANONYMOUS

WHY, foolish carpenter, dost thou make of me, the
pine-tree that am the victim of the winds, a ship to
travel over the seas, and dreadest not the omen?
Boreas persecuted me on land; so how shall I escape
the winds at sea?

377.—PALLADAS

TANTALUS ate nothing, for the fruit of the trees
that tossed over his head ever eluded him, and owing
to this, being in want of food, he was less thirsty;
but suppose he had eaten ripe figs, and plums, and
apples, do dead men get so very thirsty from eating
fresh fruit? But we guests eat all sorts of salted
dishes, quails and cheese and goose's fat, poultry and
veal, and on the top of all drink only one glass. So
we are worse off than you, Tantalus.

378.—BY THE SAME

THEY say that Sarapis appeared in a dream by
night to a murderer who was sleeping under a de-
cayed wall, and thus spoke as in an oracle: "Arise,
thou who liest here, and seek, poor wretch, another
sleeping place." The man awoke and departed, and

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ὅς ἐεὶ ἀντιτισθεὶς μετέβη. τὸ δὲ σαθρὸν ἔκεινο
τειχίον ἐξαίφνης εὖθὺς ἤκειτο χαμαὶ.
σῶστρα δὲ ἔωθεν ἔθνε θεοῖς χαιροῦ ὁ κασσόρης,
ἴστεσθαι γομίσας τὸν θεὸν ἀγδροφόνοις.
ἀλλ' ὁ Σάραπις ἐχρῆσε πάλιν, διὰ τυκτὸς ἐπιστάς·
“Κίθεσθαι μὲ τοκεῖς, ἄττλις, τῶν ἀδίκων;
ἀλλὰ μὴν σε μεθῆκα θατεῖν. Θανατον μὲν ἀλυπαν
τὸν ἔδυρες, σταυρῷ δὲ λοθὶ φυλαττόμενος.”

379.—ΤΟΥ ΑΥΤΟΥ

Φασὶ παιστικάκος· “Καὶν ἵς δάκοι ἀνέρα πονηρόν”
ἀλλὰ τούς οὐχ οὕτω φονί πρωτῆκε λέγειν
ἀλλα· “Δάκοι καὶν ἵς ἀγαθοῖς καὶ ἀπράγμονας ἀνδρας,
τοιν δὲ κακοὶ δεῖνοι δίξεται οὐς ὄρακον.”

380.—ΑΔΙΛΟΝ

Ἐὰν κύκνος ἔγαται κόρινος παραπληστον ἀβεῖ,
τολμῶν δὲ ἔρισται σκωπες ἀηδονιστή.
εἰ κόκκινος τέττιγος ἔρει λιγνιστέρος εἶναι,
ἴσα ποσὶν καὶ ἐγὼ Πανθαδέψ εἴγαμαι.

381.—ΟΜΗΡΟΚΕΝΤΡΩΝ

Εἰς Λέανδρον καὶ Ἡρῷ

Λετῆ ἐπὶ προύχονται, ἐπὶ πλατεῖ Ελλῆστόντω,
παρθένος αἰσοὶ ἑπέρωπον εἰσαγαβᾶσα
πύργῳ ἐφειστίκει γαμεσά τε μυρμύνη τε
χρύσεων λυχνοῖς ἔχουσα. φάσι περικαλλές ἐποίει,
κείνοις διημένη τοιν κατημοροι, εἰ ποθεὶς ἔλθοι
τηγόμενος—καὶ λαῖπμα τάχισθ' ἀλλοὶ ἐκπεράσκε

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immediately the rotten wall fell to the ground. The evil-doer rejoiced, and in the morning sacrificed to the gods in thanks for his escape, thinking that Sarapis is pleased with murderers. But Sarapis appeared to him again at night, and prophesied thus to him : "Wretch, dost thou think that I protect criminals ? If I did not let thee be killed now, it is that thou now hast escaped a painless death ; but know that thou art reserved for the cross."

379.—BY THE SAME

THE proverb says, "Even a pig would bite a bad man ;" but I say that we should not say that, but "Even a pig would bite simple unmeddlesome men, but even a snake would be afraid to bite a bad man."

380.—ANONYMOUS

If a lark can sing like a swan and if owls dare compete with nightingales, if a cuckoo asserts he is more sweet-voiced than a cicada, then I too can equal Palladius.

381.—A HOMERIC CENTO

On Hero and Leander

ON a projecting shore on the broad Hellespont a modest maiden, having mounted to an upper chamber, stood in the tower lamenting and wailing. Holding a golden lamp she gave beautiful light, brooding on that unhappy man, would he come or not swimming. —And he swiftly passed across the depth of the sea.

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νύκτα ὦ' ἀμβροσίην, ὅτε θ' εὐθουσι δροτοι ἄλλοι·
ρόχθει γάρ μέγα κῦμα ποτὲ ξερῶν ἡπείρου.
ὅσσαι γάρ νύκτες τε καὶ ἥμιραι ἐγεγάστι,
παρθένος ἴμιθεός τ' ὑπρίζετον ἄλλήλοισιν, 10
εἰς εὐηῆν φοτῶντε, φίλους λίθοντε τοκῆας,
οἵ Σηστών καὶ Ἀρβυσού ἔχοι καὶ ἔιαν Ἀρίσβην.

382.—ΟΜΗΡΟΚΕΝΤΡΩΝ

‘Ο πρῶτος Ἡχοῦς ἀκούστας

Ω φίλοι, ἥρωες Δαναοί, θεράποντες Ἀρηός,
ψεύσομαι, η ἔπιμον ἤριος: κίλεται δέ με θυμός,
ἀγροῦ ἐπ' ἐσχατιῆς, ὅθι δίνερα μαρὰ πεφύκει,
ταῖς ἐπλόκαμος ἐσινή θεὸς αὐδῆσσι,
η θεός, ηὶ γρυνή τοὶ δέ φθεγμοντο καλεῖντες,
εἰ σὲ φθεγξαίνου τενη η αὖ ἰσταντος ἀκούσῃ,
αὗτις ἀριζόλοις εἰρημέτρα μεθολαγεῖν.
ἄλλα τὴν τοι ταῦτα διεβέρχονται ἐκιστα;
τὴν δὲ οἵτ' ἀθρίσται εὐαρή πετιον, οὗτοι τοῦτοι,
ἐππαιδέν κε εἰπητθα ἐσος, τοῖν κε ἐπακούσατε. 10

383.—ΜΗΝΕΣ ΛΙΤΤΙΤΩΝ

Πρῶτος Θαύθ ἐπὶ δρεπάνην ἐπὶ βότῳν ἐγέρειν.
ἰχθυρβάλοιτι Φαωφὶ φέρει πανομοτον ἀγρην.
Πλημμών φαιγανταν Ἀρθύρ τεκραί, εται ὕρη.
Χότακ σπιρούμενον σταχυῶν αἰλινισι γειθλην.
Τυρβὶ δέ παρφάρειν ρωιδηφάρειν εἴμα τιτάγει. 5
σημαῖνει πλωτηριν Μεχειρ πλόοιν ἀμφιπολεῖν.
Ἀρεις οπλα φέρειν Φαρενωθ ἐικινοι μαχηταῖς,
εἰμινθρ Φαρρουθὶ ἱδοιν πρωταγρλοΐς δοττι.

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through the ambrosial night when other mortals sleep, for a great wave surged towards the dry land of the continent. For as many days and nights as pass, the young man and maiden converse with each other, going to bed together without the knowledge of their dear parents, who inhabit Sestos, and Abydus, and divine Arisbe.

382.—ANOTHER

On the Theme “He who first heard Echo”

FRIENDS, Danaan heroes, servants of Ares, shall I lie or speak the truth, as my heart bids me? At the utmost border of the land where the tall trees grow lives a fair-haired dreadful goddess gifted with speech, either a goddess or a woman, and they called aloud on her. If she hear one call or speak, she excellently repeats what was spoken. But why narrate all this to thee in detail? Only I cannot look on her face or perceive her. Whatever kind of word thou speakest the like shalt thou hear.

383.—THE EGYPTIAN MONTHS

FIRST Thoth learnt to uplift the hook to prune the grapes; Phaophi brings to fishermen a catch of every variety; Athyr indicates the date of the appearance of the Pleiads; Choiae shows the birth of the sown crops; Tybi displays the purple robe;¹ Mecheir bids sailors prepare for a voyage; Phameneth trains warriors in the use of arms; Pharmouthi is the first

¹ i.e. the consuls are then elected.

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λίγα δ' αναθέντα Παχών ἐρεπάγηστι φυλάσσειν
εὐκάρπουν ἐς Παῦρὶ πινάκηνός ἐστιν ὑπώρηγος.¹⁰
καὶ σταφυλήρι κατέχων εὐαμπελός ἐστιν Ἐπηφί
καὶ Μεσορὶ Νέλδοι φέρει φυσίζοντι ὕδωρ.

384.—ΜΗΝΕΣ ΡΩΜΑΙΩΝ

Ἐξ ἀμέθετος λυκάβαγος ὑπηρελόπιο θύρετρα,
Λύσονίης . θ¹ ὄψις δέρκεται Ήλιος.
αὐτὸρ ἐρῶ θαμνῆστι γύρῳ μιφάσσεστι οἰαίτω,
τεύχων εἰαριῆς ἔρκνον ἀρδαῖης.
ἀρχετ² Λρης ἀπ' ἐμέο, καὶ ἄνθεα καὶ γλάγος ἥδιν⁵
ιση δ' εἰκοστῷ ἥματι τοξεύει.
ἐπτύνοι τῷμόσσει φυτοκαφος, ἔργοι τάμνων,
ρίζη ἐπ' ἀγροτέρη μημερον ἀκρεμόνα,
οἰγεται ἄρτι θάλασσαν ἐφοπλίζοιτε δὲ τῆς.
ἄρτιον ἀκλύστων ἔκτος ἀρειν λιρέτων,¹⁰
μοσσάτιος ἥδον εἴρι καὶ ἀσφεντοῦ κρίνων,
καὶ ξανθῆς κεφάσον βρύθοραι ἀκρεμόστη.
Καρκίνου Ήλιος μετατίσσεται ἀσταχνας δὲ
καρφαλέας κείρει γειπόνος ἔρωπαη.
κύπιτο ἐρῶ Δηνος καὶ ἀχυρμάις ἐν τοι Λιοντί¹⁵
ἀπρικέι τολεῖθι χυματα Νητασσον.
Βρέθω ἐρῶ σταθυλῆ, βρύθω δ' ἐπὶ πάσῃ ὑπώρηη
αὐθις δ' ισοταλῆς γινεται ἥματι τοξεύει.
τίς εἰ κ' ἐμέο πελοι γλυκοφατεύοις, δε μετυ χειρο,
ληρῷ ἀπει καταρρω Βαχχον ἀπ' οὐρακέον;²⁰
ει τοι Ληγραιης πέλει ἐρεια, ἄρτιον ἥδη
καρπιον ἀποθλίζεται, μυηστην ἔχειν καρπίτων,
πανσασθαι τειον κέλομαι γλαγόντει γὰρ ιηγ
απέρρεματι βερεανη πιγριδης ἀντιαστει.

¹ I insert θ².

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herald of the roses of spring : Pachon keeps for the sickle the ripened corn : Payni is the herald of fruitful autumn : Epephi, who blesses the vine, holds a bunch of grapes; and Mesori brings the vivifying water of Nile.

384.—THE ROMAN MONTHS

January: From me opens the door of the solar year and the sun looks on the supreme magistrates of Italy.¹ *February*: I wet the land with thick snowflakes, making it pregnant with the splendour of spring. *March*: Mars begins from me, and flowers and sweet milk, and on my twentieth day night and day are equal. *April*: Let the gardener now cut shoots and graft tame branches on wild stems. *May*: Now the sea is open; equip the ships; it is time to sail them out of the untroubled harbours. *June*: I am half way between the rose and white lily, and I am heavy with branches of yellow cherries. *July*: The Sun crosses Cancer, and the husbandman with his sickle cuts the ripe ears. *August*: I separate the corn from the straw, and in Leo the fountains of the Naiads are at their purest. *September*: I am heavy with grapes and all kinds of fruit, and again night and day become equal. *October*: Who can be sweeter than me, who pour forth wine when I bring Bacchus from the vineyard to the press? *November*: If thou hast Pallas' olive-trees it is time to press the fruit and remember thee of labour. *December*: I bid thee cease from ploughing the fallow land, for the frosts will injure the milky seeds.

¹ The consuls.

385.—ΣΤΕΦΑΝΟΤ ΓΡΑΜΜΑΤΙΚΟΤ

Λακρύστιχα εἰς τὴν Ἰλιάδα κατὰ ἡμέρας

"Ἀλφα λιτὸς Χρύσον, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων,
Βῆτα δὲ ὄνειρον ἔχει, ἀγορίην, καὶ νῆας ἀριθμεῖ.
Γάμμα δὲ ἄρ' ἀμφὶ Ἐλένης οἵοις μόθος ἐστὶν ἀκοίταις.
Δέλτα θεῶν ἀγορίη, ὄρκων χύσις, ἄρεος ἀρχή.
Εἶ, βαλλει Κυθέρειαν "Ἄρηά τε Τυδέος νίος." 5
Ζῆτα δὲ ἄρ' Ἀνδρομάχης καὶ "Ἐκτορός ἐστ' ὀνειροτύς.
"Ητα δὲ, Λᾶς πολίμιζε μόρφῳ μόνος "Ἐκτορὶ διώ.
Θῆτα, θεῶν ἀγορίη, Τρώων κράτος, "Ἐκτορος εὐχος.
ἔξεσιν δὲ Ἀχιλῆος ἀπειθέος ἐστὶν Ἰώτα
Κάππα δὲ ἄρ' ἀμφοτέρων σκοπιαζέμεν ἥλιθον
ἄνδρες." 10
Λάμβδα δὲ, ἀριστῆς Δαραῶν βάλον "Ἐκτορος ἄνδρες.
Μῆ Τρώων παλάμησι κατίριπε τεῖχος Ἀχαιῶν.
Νῦ δέ, Ποσεΐάων Δαραοῖς κράτος ὄπασε λάθρη.
Ξῖ, Κρονίην λεχέεσσι σὺν ὑπνῷ τ' ἥπαφε "Ηρη.
Οὖ, Κρονίδης κεχύδωτο Ποσεΐάωντι καὶ "Ηρη." 15
Πῖ, Πάτροκλον ἐπεφίει ἀρίστον "Ἐκτορος αἷχμῃ.
"Ρῶ, Δαραοὶ Τρῶις τε νίκην πέμψεις ἔμισγον.
Σῦγμα, Θέτις Ἀχιλῆι παρ' Ἰφιάστου φέρει ὄπλα.
Τᾶν δὲ, ἀπέληγε χόλοιο, καὶ ἔκθορε δῖος Ἀχιλλεύς.
"Τ, μακάρων ἔρις ὄρτο, φέρει δὲ ἐπὶ κάρτος
Ἀχαιοῖς." 20
Φῖ, κρατερῶς κατὰ χειματί έβαινετο Τρῶας Ἀχιλλεύς.
Νῖ δὲ ἄρα, τρὶς περὶ τεῖχος ἀγων κτάνει "Ἐκτορ'
Ἀχιλλεύς."
Ψῖ, Δαραοῖσιν ἀγῶνα διέσθε ἐπέλεσσεν Ἀχιλλεύς.
Ω, Ηραιμῷ νίκην νὰ λαζων γέρα ἔδωκεν Ἀχιλλεύς.

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385.—STEPHANUS THE GRAMMARIAN

Contents of the Books of the "Iliad"

ALPHA contains the prayers of Chryses, the plague in the army and the quarrel of the kings. Beta has the dream and the Council, and numbers the ships. Gamma is the single combat for Helen between her husbands. Delta the Council of the gods, the breaking of the oaths, and beginning of the fight. In Epsilon the son of Tydeus wounds Cytherea and Ares. Zeta is the converse between Hector and Andromache. In Eta Ajax fights in single combat with divine Hector. Theta is the Council of the gods, the Trojans' victory, and Hector's boast. Iota is the embassy to stubborn Achilles. In Kappa men go out from both sides to reconnoitre. In Lambda Hector's men wound the chiefs of the Greeks. In My the Achaeans' wall falls by the hands of the Trojans. In Ny Poseidon secretly gives victory to the Greeks. In Xi Hera befools Zeus by love and sleep. In Omicron Zeus is enraged with Poseidon and Hera. In Pi the spear of Hector slays warlike Patroclus. In Ro the Greeks and Trojans are engaged round the corpse. In Sigma Thetis brings arms to Achilles from Hephaestus. In Tau divine Achilles leaves off his wrath and dashes forth. In Ypsilon there is strife among the gods, but it brings victory to the Greeks. In Phi Achilles subdues the Trojans at the river by his might. In Chi Achilles slays Hector after chasing him thrice round the wall. In Psi Achilles celebrates the games he gives the Greeks. In Omega Achilles accepts presents and gives up to Priam his son's body.

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386.—ΑΔΗΛΟΝ

Α Κύπρις πρωμαγ γυμναν σ' ὕβλαστρον ἱοῖσα
 "Φεῦ, φεῦ, πῶς σταγόνων εκτοθεὶς Οὐραῖον,
 ξαλισσας ἀλίτρα Θαλασσας, οὐ θρασις ἄλλαι
 Νεῖλος ἀπὸ γλυκερῶν Κύπρην ἀνήκε βιθῶν;"⁵

387. ΛΔΡΙΑΝΟΤ ΚΛΙΣΑΡΟΣ, οἱ δὲ ΓΕΡΜΑΝΙΚΟΤ

"Ἐκτορ, Ἀρήϊον αἴμα, κατὰ χθονὸς εἴ που ἀκούεις,
 χαῖρε, καὶ ἀμπτευστορ ζαιον ὑπέρ πατρίδος.
 Πλιορ οὐκέται κλεψῆ πόλις, ἀγόρας ἔχουσα
 οοῦ μὲρ ἀφανιστέρους, ἀλλ' ἵτε ἀρηφίδλους.
 Μυρμιδόνες ἐπ' ἀπόδοτο, παρίστασο, καὶ λέγε
 'Αχιλλεῖ
 Θεσπαλίην τείσθαι πᾶσαν ἵππ' Λιγνάδαις.

388, 389

Παῖς ταῦτα ἴπεται εἰστρατιώτης φατε, οὐ Τριπάναι ἀλλα
 Θάραιναις οὐ γὰρ ἐμῆς κόρυθος λείβασιν μέτωπον.
 Εἴτε τοι Βασιλεὺς ἐπαινέσται τοις, καὶ γραψάτος "Διηδούο
 μοι τίς ἐι," ἀντέγραψεν.

Εἶπε μὴρ εὐθύγρως Ἐγναλίου πολεμιστής:
 εἴπε δὲ καὶ θεράπων Ἐλικούριον Ἀπόλλωρος,
 αἷς τοις ἐπ πρωτοπόλει λαλε μένος ἀσπισιοτάτης.

390. ΜΕΝΕΚΡΑΤΟΤΣ ΣΜΥΡΝΑΙΟΤ

Ηαταὶν ἐπὶ πρωτεύεις μόη τριτορ ἐπ πυρὶ μῆτρῳ
 θεῖσα, καὶ ἀπληγστῷ ταῖματι μεμφομένη.

⁵ For the birth of Aphrodite from the shell of Urnæ see Hesiod, *Theog.* 188 ff.

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386.—ANONYMOUS

CYPRIS, of late, on seeing thee naked, exclaimed : “Oh! Oh! look how impudent Nile, envying the sea’s parentage, has, without the blood of Uranus,¹ sent up another Cypris from his sweet depths.”

387.—THE EMPEROR HADRIAN, OR, AS OTHERS STATE, GERMANICUS

HECTOR of the race of Ares, if thou hearest where’er thou art under ground, hail! and stay a little thy sighs for thy country. Ilion is inhabited, and is a famous city containing men inferior to thee, but still lovers of war, while the Myrmidons have perished. Stand by his side and tell Achilles that all Thessaly is subject to the sons of Aeneas.²

388, 389

Under the above a soldier (some say Trajan) wrote :
“They are bold, for they look not on the face of my helmet.”³ *When the Emperor praised this and wrote* “Reveal who you are,” *he replied :* I am a soldier of cuirassed Mars and also a servant of Heliconian Apollo, chosen among the first men-at-arms.

390.—MENECRATES OF SMYRNA

A MOTHER who had laid on the pyre her third child after losing the others too, reviling insatiate

¹ Troy was restored by Julius and Augustus.

² *H. xvi. 70.* Achilles is the speaker.

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τέτρατον ἄλγος ἔτικτε, καὶ οὐκ ἀνέμεινεν ἀδήλους
ἔλπιδας, ἐν δὲ πυρὶ ζωὸν ἔθηκε βρέφος,
“Οὐ θρέψω” λέξασα· “τί γὰρ πλέον; “Λίδι μαστοὶ 5
κάμινετε· κερδήσω πένθος ἀμοχθότερον.”

391.—ΔΙΟΤΙΜΟΤ

Τὰν ἥβαν ἐς ἕεθλα πάλας ἥσκησε κραταιᾶς
ἄδε Ηοσειδῶνος καὶ Διὸς ἡ γενει.
κεῖται δέ σφιν ἀγὸν οὐ χάλκεος ἀμφὶ λέβητος,
ἀλλ’ ὅστις ζωὰν σύστεται ἡ θάρατον.
Λυταίον τὸ πτῶμα· πρέπει δ’ Ἡρακλέα νικᾶν 5
τὸν Διός. Ἀργείον ἡ πάλα, οὐ Λιβύων.

392.—ΑΔΗΛΟΝ

Εἴ τις ἀπάγξασθαι μὲν ὀκνεῖ, θαράτου δ’ ἐπιθυμεῖ,
ἰξ Τερῆς Πόλεως ψυχρὸν ὑπερ πιέτω.

393.—ΠΑΛΛΑΔΔΑ

Οὐέσις καὶ καθαρὸς καὶ μείλιχος ἥλιθεν ὑρχων
ἐν γὰρ ἔρος εοκέει δόγματος ἀντίπαλον·
τὸ γλυκὺ τοῦ κλίπτοντος, ὑπερφιάλου δὲ τὸ ἀγρόν.
ὅργανα τῆς ὑρχῆς ταῦτα ἐν ἐστὶ πάθη.

394.—ΤΟΥ ΑΥΤΟΥ

Χρυσέ, πάτερ κολαϊκοί, δεῖνης καὶ φροντίδος νιέ,
καὶ το ἔχειν σε, φόβος· καὶ μὴ ἔχειν σ’, οὐδείνη.

395.—ΤΟΥ ΑΥΤΟΥ

“Ως οἵσιν γλύκτοι ήσ πατρίδος,” εἶπεν Ὁδυσσεύς·
ἐν γὰρ τοῖς Κίρκης ἐκχυτον οὐκ ἔφαγεν.

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Death, on giving birth to a fourth sorrow would not wait, nourishing uncertain hope, but threw the child alive in the fire. "I will not rear it," she said. "What profits it? My paps, ye toil for Hades. I shall gain mourning with less trouble."

391.—DIOTIMUS

This son of Poseidon and the son of Zeus trained their youthful limbs for stubborn wrestling bouts. The contest is no brazen one for a caldron, but for which shall gain death or life. Antaeus has got the fall, and it was fit that Heracles, the son of Zeus, should win. Wrestling is Argive, not Libyan.¹

392.—ANONYMOUS

If anyone is afraid of hanging himself, but wants to die, let him drink cold water from Hierapolis.

393.—PALLADAS

No magistrate ever came here who was both clean-handed and mild; for the one principle seems antagonistic to the other. Mildness is a virtue of the thief, and purity a virtue of the proud. These qualities are the two instruments of government.

394.—BY THE SAME

GOLD, father of flatterers, son of pain and care, it is fear to have thee and pain not to have thee.

395.—BY THE SAME

ODYSSEUS said "nothing is sweeter than a man's fatherland,"² for in Circe's isle he never ate cheese-

¹ Antaeus was Libyan.

² *Odyss.* i. 34.

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οὐ πότεν εἰ καὶ καπνὸν ἀποθράσκουτ' ἐνόησεν,
εἶπεν ἄρ τιμώζειν καὶ ἔκα Πηγελόπαις.

396.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Ορφεός εὐπλάκτοιο λίου γεφυτεῖ κολπω
ἔμπεισε σὺν κίχλῃ κύπρινφος ἥμωβέας.
καὶ τὰν μὲν πανάφικτος ἔλε βρόχος· ὅκὺ δὲ ἀπέπτα
ἐξ ὄγκιθοπέδας φέδος ἐρημοφίλας.
ἡ τάχα πον τριμάκαιρα φιλαγρέτις ὅριν ἀπέστη
Ἄρτεμις εὐμάλπω φέντεν ἄγακτη λύρης.

397.—ΠΑΛΛΑΔΑ

Φεῦρε Δικτῷ ποτὲ δίριψ ὑπαγνασασα δε μήτηρ
εἴπε, κατὰ στέριων ἄορ ἀγασχομίνηρ
·Ζώστη μεν σέο μητρὶ διαμπερίς αἴσχος ἀνάπτεις,
καὶ κρατερῆς Σπάρτης πατρία τε σημὰ λίστεις
ἵμετε θάντης παλαιμόρτης ἤματις, μητηρ μεν ἀκονισθ
οισιορος, ἀλλ' εὐ ἐρή πατρίτισσωμίνηρ."

398.—ΙΟΤΛΙΑΝΟΤ ΛΗΟ ΤΗΛΩΝ ΑΙΓΑΙΗΤΙΟΤ

Οὐκας ἵνωρ προφυγοῦσα πολυβλοῖσιζοτο θαλάσσης
δε χθονίς ἀγκοίταις ὀλετο μητριαστην.
ιαταρινητ γάρ πυρος ἐπίφλεγε καιομένη εε
επιμετεων ὑδατων συμμαχητην ἔκαλει.

399.—ΛΔΗΛΟΝ

Ἡλιον τίκησ τέος τέος ἡδὺ φαίτιων,
αλεν ἀπαστραπτων φρατοφεγγα πανσοφαν αγλητ,
ηένδαη, χαρίσσαν, ἀπαστραπτουσαν ἀλύπως.

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cake. If he had seen even the smoke curling up from that,¹ he would have sent ten Penelopes to the deuce.

396.—PAULUS SILENTIARIUS

(*cp. No. 343*)

ONE morning a sweet-voiced blackbird, together with a field-fare, fell into the cloud-like bag of the well-knit net. The field-fare was caught in the noose from which there is no escape, but the songster of the wilderness flew swiftly away from the trap. It would seem that blessed Artemis, the huntress, released the singing-bird for the sake of the sweet-voiced lord of the lyre.

397.—PALLADAS

A SPARTAN once was flying from the battle, and his mother, uplifting a sword to smite his breast, exclaimed: "If thou livest, thou dost fix on thy mother eternal disgrace, and dost violate the inherited laws of mighty Sparta. But if thou dost perish by my hand, they will call me an unlucky mother, but saved from disgrace together with my country."

398.—JULIAN, PREFECT OF EGYPT

A SHIP that had escaped the waters of the boisterous sea, perished in the arms of its mother the earth. For fire consumed it where it lay motionless, and as it burnt it called for the aid of its foe the water.

399.—ANONYMOUS

THY mind, by its sweet light, conquered the sun, ever flashing forth soft brilliance of wisdom to illuminate mortals, a pleasant and painless splendour.

¹ *cp. Odyss. i. 58.*

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400.—ΠΑΛΛΑΔΑ

Οταν βλέπω σε, προσκυνῶ, καὶ τοὺς λόγους,
τῆς παρθένου τὸν οἰκον ἀστροφοι βλέπων
εἰς οὐρανοῦ γάρ ἔστι σοῦ τὰ πράγματα.
Τπατία σεμνή, τῷν λόγῳν εὔμορφία,
ἄχραντον ἀστρον τῆς σοφῆς παιδεύσεως.

5

401.—ΤΟΥ ΑΥΓΟΥ

Η φύσις ἐξένεργε, φιλίης θεσμούς ἀγαπῶσα,
τῷν ἀποσημωντων δργανα συνυχίης,
τῷν καλαμον, χάρτην, τῷ μέλαν, τὰ χαπίγματα χερούς,
σύμβολα τῆς ψυχῆς τηλόθεν ἀχνυμένης.

402.—ΑΔΗΛΟΝ

Τῷ ναῷ βρίθονται πάνη σπάνις ἐπλειτο τύμβοι.

403.—ΜΑΚΚΙΟΤ

Λίνος ἀτεξερεζωτικός ποδοφύτη, λιροῦ
λαστιστής, ἔργον ὁ ἡγέρης νυκτερόν,
λεπισθανατικός γαύρον, ἐπίρρωσται δὲ χορεῖη
γάγρην, ὑπὲρ κοιφῶν ζωσαμένος γονιτών
ὑγρωστον ὁ ὄχλετος κενούς, μακάρη, ἐς πιθεώνας
οἵμον ἐπὶ ψαιστοῖς καὶ λιστῇ χιπάρῳ.

5

404.—ΑΝΤΙΦΙΛΟΤ

Λιανὸν αὐτοπόνητον ἐν αἴθερι ἥδη μελισσῶν,
αἴπλαστον χειρόν αὐτοκαρπού θαλαμαῖ.

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400.—PALLADAS

REVERED Hypatia,¹ ornament of learning, stainless star of wise teaching, when I see thee and thy discourse I worship thee, looking on the starry house of the Virgin; for thy business is in heaven.

401.—BY THE SAME

NATURE, loving the duties of friendship, invented instruments by which absent friends can converse, pens, paper, ink, handwriting, tokens of the heart that mourns afar off.

402.—ANONYMOUS

On Pompey the Great

In what sore need of a tomb stood he who possessed abundant temples!

403.—MACCIUS

To Dionysus

ENTER the vat thyself, my lord, and tread leaping swiftly; lead the labour of the night. Make naked thy proud feet, and give strength to the dance thy servant, girt up above thy active knees, and guide, O blessed one, the sweet-voiced wine into the empty casks. So shalt thou receive cakes and a shaggy goat.

404.—ANTIPHILUS

AH! lovely is the liquor of the bees, self-wrought in the ether, and the cells self-moulded and not

¹ The celebrated heroine of Kingsley's novel. Palladas compares her to the constellation Virgo.

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προίκιος ἀιθρώπων βιότῳ χάρις, οὐχὶ μακίλλας,
οὐ βούς, οὐ γαμήλιον ἔνομέτα ἐρεπάγων,
γαυλιῶν ἐέ σμικροῖο, τούθι γλυκὺν γάρα μέλισσα
πηγάζει σκήνευς δαψιλίς ἐξ ὀλίγου.
χαίροντ' εὐαγέες, καὶ ἐν ἀγθεσὶ ποιμαίνεσθε,
αἴθερίου πτυχαὶ τέσταος ἀγάπιοις.

405.—ΔΙΟΔΩΡΟΤ

Ἄδρισταί σε ἔη, καὶ ίχραιη σε φυλάσσοι
παρθένος, ή πολλοὺς ψευσαμένη, Νίαστις.
εἰσίτα σὸν τε φυῆς ἄρατον τύπον, ἥδι σα, καῦτε,
εὔρεια, θεσπιστῆς καὶ μένος ἱερότης,
καὶ σοφίην, καὶ μῆτιν ἐπίφρονι. τοιαύτη τέκνα,
Δροῦσε, πέλειρ μακάρων πενθόμεθ' ἀλλαγά. 5

406.—ΑΝΤΙΓΟΝΟΤ ΚΑΡΤΣΤΙΟΤ

Ἀρρηρέη κρητίς με, τοιούτην μακρὰ βοῶτα
βατραχῶν, οὐκοῦντος οὐχεὶς ἵπο σταγοστῶν
κεῖμαι δὲ εἰ Νύμφαις, κείναις φίλος, οὐδὲ Λαγώ
χθροῖς, οὐπ' ἀμφοτέροις λαυρόμενος σταγοστῶν.
οὐψὶ ποτὲ εἰς Διόνυσον ἐκφωμάτα. θεῦ τίνες θέωρ
τίπουσιν, μανίηρ σοφίρανα ματωμένη.

407.—ΑΝΤΙΓΑΤΡΟΤ [ΣΙΔΩΝΙΟΤ]

Δυοῖσιν Τιτανοκρότευς ὅθινε βρέδισσα, ἐς πλατύν πόντον
χεῖλος φριπόσιντος ἡπύσταν ἐς καλιβῆς.

¹ probably during the time of Germanicus and brother of Nero.

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with hands; a gift unrequited to the life of men, needing no mattock, or oxen, or crooked sickle, but only a little vessel into which the bee pours forth the sweet stream in abundance from its tiny body. Hail! ye pure creatures; pasture on the flowers, ye winged makers of ethereal nectar.

405.—DIODORUS

MAY holy Adrasteia preserve thee, and Nemesis, the maiden who treadeth in our track, she who has cheated many. I fear for thy body's lovely form, O youth; for thy mental gifts and the strength of thy divine courage, for thy learning and thy prudent counsel. Such we are told, Drusus,¹ are the children of the blessed immortals.

406.—ANTIGONUS OF CARYSTUS

On a figure of a Frog placed in a Crater

I AM a frog, now no longer croaking continually, placed under the shower of wine from the silver spout.² I lie in the water, whose friend I am, but no enemy to Bacchus, and I am washed by the drops of both. Too late in life I went revelling to Dionysus. Alas for those who drink water: they are mad but with a temperate madness!³

407.—ANTIPATER OF THESSALONICA

THE slave-child of Hippocrates, having crept from the neighbouring cottage to the broad edge of the

² The spout of the silver vessel from which the wine was poured.

³ Antigonus suggests that he, too, like the frog, had learnt wisdom and become a better poet since he had become a wine-drinker.

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πλείον ἐπει μαζῷν ἐπιμηκοτόν. ἔργον θαλασσα,
ἢ βρέφος ὡς μήτηρ φεύγασθε ξεξαμένη.

408.—ΑΝΤΙΗΑΤΡΟΥ

Εἰδὲ μη πατούσιστι τε πλαξεῖσθαι ἄγρας
ἢ Δητοῦ στῆναι μαῖαν ἀλωομένη·
οὐκ ἀν χητοσύνην τόσον ἔστενον. οὐδὲ δειλήν,
ἄσσαις Ἑλλίγων τηνδὶ παραπλέομαι,
Δῆλος ἐμμαίη, τὸ πάλαι σέβας. ὥψέ πη⁵ Ἡρη
Λητοῦς, ἀλλ' οὐκτρήν τηνὲ ἐπίθυκε βίκην.

409.—ΑΝΤΙΦΑΝΟΤΣ

Λι τινα μη τερπτι λωτοῦ¹ χλαυς.² ή γλυκεις ὥχος
φαλμοι, η τριτέοντον νεκταρεις Βρίσιος,
η πεῖναι, κόραι, αγεφαναι, μίραι, λιτὰ ἐστιπλάνη
καθηκοπίδιας τρυπαταις λιρσὶ τιθησι τόκους,
οὔτοις ερπι τείτηγας ή περι μιραταις δε παρέπω
περροι, ές ἀλιτρούς, φειδώμενον φύρηγας.

110.—ΤΟΤΑΛΛΙΟΤ ΣΑΒΙΝΟΤ

Συρίθοι, ο παινούλης διατες λέχηνες, οὐδὲ μιαγρηνες
εσθίοι, οι μάκι θανάτου πέρβαι λιγόπετος,
οι πρικολοις Φοίσθιη χυρδην θράστεροι η επι πῆχυν
ἐλαπίνη θηράς λιπιδεις ἀπειροχιται,
τέλοις εἰστοχίην θαυμάζομεν οὐδὲ κατ' εχθρῶν⁵
ηδη και κιθάρην εῦστοχον ὅπλον ἔχει.

¹ μέλος Reiske, and I render so.

² So Touz : καῦροι MS.

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sea, died of drinking more than it had drunk at the breast. Out on thee, Sea, who didst receive the baby as a mother, and didst deceive it!

408.—BY THE SAME

WOULD I had continued to stray at the will of all the winds that blow, rather than be fixed firm to help wandering Leto in her labour: I should never have had to lament such solitude. Alas, poor me, how many Greek ships now sail past deserted Delos, once so revered! Hera has taken this late but terrible vengeance on Leto.¹

409.—ANTIPHANES

IF there be one who does not take delight in the strains of the flute and the sweet sound of harp-playing, or in nectareous wine, oldest of the old, or in torches, revels, garlands, and seent, but who takes a frugal supper and stores up with greedy hands the fruits of stealthy-footed usury, to me he is dead, and I pass by the . . . corpse, who hoards for the weasands of others.

410.—TULLIUS SABINUS

A MOUSE once, lickerish of every kind of food and not even shy of the mouse-trap, but one who won booty even from death, gnawed through Phoebus' melodious lyre-string. The strained chord springing up to the bridge of the lyre, throttled the mouse. We wonder at the bow's good aim; but Phoebus uses his lyre, too, as a weapon wherewith to aim well at his enemies.

¹ Delos remained desert after its destruction by Mithridates' admiral. See No. 100, a reply to this epigram.

GREEK ANTHOLOGY

411.—ΜΑΪΚΙΟΤ

Παλλακτ⁷ Ἰξαπίνης Κορυφής, οὐδὲ ἐγι λιτῷ
τέρπεται ἡμετέρῳ μονοσοχαρὶ βιότῳ:
κούφης δὲ αἰωρέται ἀπ' ἐλπίος· οὐκοῦτι εἴ μειο
οἱ παῖς, ἀλλ' ἐγέρης ἐλπίος ἐνενήραται.
εἰκασμένη, ψυχὴ πεπαλαιώμεθα, οἷα τιάζουν
τὸ οἴαφον τέχνης κείμετ⁸ ἵπτ' ἀργυρέης.

5

412.—ΦΙΛΟΔΗΜΟΤ

Πέη καὶ ρότον ἔστι, καὶ ἀκριβῶν ἐριβινθας,
καὶ καιλοὶ κραμβῆς, Σωσύδε, πρωτοτάμιαι,
καὶ μαίην ξαλαρίνα, καὶ ἀρτιπαρῆς ἀλιτυρας,
καὶ θριάκων οὐδων ἀβροφυῆ πεταλα.
ἴμεις δὲ οὐδὲ ἀκτῆς ἐπιβαντομενι, οὐτέ δι ἀπόψει
γριόμεθ, ἀσ αἰει. Σωσύδε, το πρότερον;
καὶ μηδὲ Λετιγένης καὶ Βακχίας ἐχθρες ἐπαιξον
τοι εἴ αὐτοῖς θαψα σημιρον ἐσφέρομεν.

5

413.—ΑΝΤΙΦΛΟΤ ΒΥΖΑΝΤΙΟΤ

Πη γερεγιθωνης ὀλιγαρπελος οὐδὲ τε βαιν
ητοις, ἀλλ' ὄμαδὴ πᾶσα καὶ ἀστύφελος:
οἱ δὲ ὄγχοι, μεγάλαι τε καὶ εὐρέες, ἀλλ' ἐπὶ ποιλὲ
τρηγχαῖς μεριθει τοῦτο περισπατερατ.
καρποις, οἱ στασιαστην ἀμέσωμεν οὐδὲ γάρ αὐλαξ⁹
Λερπτον Λιβύης ψάμιου ἐπιστρέφεται.

5

414.—ΓΕΜΙΝΟΤ

Πη παλινορθης ὄρος, τριχοὶ ξύλον, οὐρος ἐν ἄρκει
τὸ μὲν ἀφορητον λέξει την φορίου φύλακα;

⁷ i.e. avarice.

THE DECLAMATORY EPIGRAMS

411.—MAECIUS

CORNELIUS is changed all of a sudden, and is no longer pleased with our simple literary life, but depends on light hope. We are not the same as before to him, but the hope on which he hangs is another. Let us give in, my heart ; we are thrown ; seek not to resist ; it is a silver fall¹ that has laid us on the ground.

412.—PHILODEMUS

IT is already the season of the rose, Sosylus, and of ripe chick-peas, and the first cut cabbages, and smelts, and fresh salted cheese, and the tender leaves of curly lettuces. But we do not go up to the pleasaunce or sit on the belvedere, Sosylus, as we used. Yet Antigenes and Bacchius were sporting but yesterday, and to-day we carry them to their graves.

413.—ANTIPHILUS OF BYZANTIUM

THE terebinth island² has few vineyards, being small, but is all flat and not rugged. The islands near it are large and broad, but for the most part rough, and superior in this only, their size. We compete for crops, not for furlongs, just as the corn-fields of Egypt take no count of the sands of Libya.

414.—GEMINUS

I AM the rhamnus, a thorny shrub used as a fence. Who shall say I am unproductive when I protect the fruitful crops?

² One of the small islands of the Prinkipo group in the sea of Marmara.

GREEK ANTHOLOGY

415.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Ημηρ καὶ προπάροιθε συνέμπορος ἀνέρι κέρδους,
ἴγκια ἐγμοτέρην Κύπριν ἐναντολόγηεν
κεῖθεν καὶ συνέπηξεν ἡμὴν τρόπων, ὅφει με λεύσση
Κύπρις, τὴν ἀπὸ γῆς εἰν ἀλί ρεμβομένην.
ἐστιν ἑταῖρος μὲν ἔμοι στόλος, εἰσὶ δὲ λεπτὰ 5
κάρπασα, καὶ λεπτῶν φῦκος ὑπὲρ σανίδων,
ραντίλοι, ἀλλ᾽ ἄρε πάρτις ἔμοις ἐπιβαίνεται πρόμητης
παρραλίως· πολλοὺς οἵτα φέρειν ἐρέτας.

416.—ΦΙΛΙΠΠΙΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Παῦς ἀπ' ἔργων Κύπριδος γομφουμένη,
πρὸς τὸν γραρχῆν πάντοι ήλιθον θεοῦ
ἀνέρι γάρ ὥρις μὲν πόρος τεκτίματο,
καλέσας Ἔταιρην εἰπε γάρ πᾶσιν φίλη,
ἔργαται θαρρῶν μισθῶν οὐκ αἰτῶ βασιλέων. 5
ἡλθότα δέ χοραι πάντας βαστάζω ξένοι
ἀπόροι τοι· εἰπε γαῖης κήρυ βυθῷ μὲν ἐρέσσετε.

417.—ΑΝΤΙΠΑΤΡΟΤ

Θυρευτῆρι Λαρυσῶνα Μίδων κίνη δίψα κατέκτα,
καί τερ ιπέρ ψυχῆς πολλὰ ποιηματεῖον,
ποιοι γάρ ὅμιοιν νοτερῶν πολλοῖ, ἀλλὰ τοι νοθεύ
πίσακος ἵε τιθλῆρος οἵ τε ἐπαχνεῖν ὕστεροι·
πίστει δέ σανίδης· ἡ δέ εβλιστεῖ. ἡ ἄρα, Νύμφαι, 5
Λαρυσῶν οταρεγον μῆτριν ἀπειλής ἐλάφων.

¹ The word also means seaweed.

THE DECLAMATORY EPIGRAMS

415.—ANTIPHILUS OF BYZANTIUM

On a Ship built from the Profits of a Brothel

I WAS formerly, too, my master's partner in his lucrative trade, when the crew he collected consisted of public votaries of Cypris. From those profits he built my keel that Cypris might see me, a product of the land, tossing on the sea. My rig befits a lady of pleasure; I wear dainty white linen, and on my timbers lies a delicate dye.¹ Come, sailors, confidently mount on my stern. I can take any number of oarsmen.²

416.—PHILIPPUS OF THESSALONICA

On the Same

I AM a ship built from the business of Cypris, and betake me to the sea that gave birth to that goddess; for the man who made me was a merchant of beauty, and christened me Courtesan, for I am friendly to all. Board me confidently; I don't demand a heavy fare; I receive all comers. I carry both natives and foreigners; you can row me either on land or in the sea.

417. —ANTIPATER OF THESSALONICA

LAMPO, Midas' hound, died of thirst, though he toiled hard for his life. For with his paws he dug into the damp earth, but the lazy water would not hasten to gush from the hidden source. He fell exhausted, and then the spring burst forth. Is it, Nymphs, that ye were wrath with Lampo for all the deer he had killed?

² In this and the next epigram some of the phrases are equivocal, with an obscene bye-meaning.

GREEK ANTHOLOGY

418.—ΤΟΥ ΑΥΤΟΥ

Ίσχετε χέρια μυλάων, ἀλεπρίδες: εἴσετε μακρα.
καὶ τὸ δρυθρὸν προλέγη γῆρας ἀλεκτρύναντα
Διῷς γὰρ Νύμφαισι χερῶν ἐπετείλατο μόχθους:
αἱ δὲ κατ' ἀκροτάτην ἀλλόμεναι τροχήν,
ἄξονα ἐτείνουσιν, ἡ δὲ ἀκτίνεσσιν ἀλιστᾶς
στρωφῇ Νισυρίων καῦλα βάρη μυλάσων:
γενόμενος ἀρχαῖον βιότον πάλιν, εἰ δίχα μόχθου
δαινυνθεῖται Δημός ἐπειδὴ σιδαστεῖριθα.

J. A. Pott, *Greek Love Songs and Epigrams*, ii. p. 55.

419.—ΚΡΙΝΑΓΟΡΟΤ

Κῆποι μυχίον Ἐρευναῖον, ἡ δὲ πύματον Σολοεῖτα
ζέλθη καὶ Λιβυκῶν υράσπεδον Ἐπτελίδον
Καίσαρος πινδαστέλαστας, αἵμα κλειστὸν διεισθεῖται
πάντη. Πυρήμης ὕδατα μαρτύρια:
οὗτοι γὰρ οὐδὲ πέριξ δρυτόμοι ἀπεβαιδρύναντο,
κοντρὰ καὶ ἡτείρων ἔστεται ἀμφοτέρων.

420.—ΑΝΤΙΗΑΤΡΟΥ

Μὴ κλαίειν τοὺς Τριμοτάροις, Τυχερύρωτο, πτελεῖν,
μηδὲ ὄλιγον πινάσπειν ὕδατι πῦρ ἀτείνει,
χρυσός Τριμοτας ἀντικαπτός: εὐλειθῆ δὲ
οὐδὲ τοῦτος ἐν πολλῷ τικτόμενος τελεῖται.

421.—ΑΝΤΙΗΑΤΡΟΥ ΜΑΚΕΔΟΝΟΥ

Νῦντοι ἐρυμαῖαι, τριφενα γένεταις, δὲ σελακετοῖς
ξωστὴρ Λίγαιον κύματος ἐντὸς ἔχει,

¹ The Hercynian forest was in Germany, Cape Soloeis on the west coast of Morocco.

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418.—BY THE SAME *On a Water-mill*

CEASE from grinding, ye women who toil at the mill; sleep late, even if the crowing cocks announce the dawn. For Demeter has ordered the Nymphs to perform the work of your hands, and they, leaping down on the top of the wheel, turn its axle which, with its revolving spokes, turns the heavy concave Nisyrian mill-stones. We taste again the joys of the primitive life, learning to feast on the products of Demeter without labour.

419.—CRINAGORAS

WITH most august Caesar, even if he go to the depths of the Hercynian forest or to extreme Soloeis¹ and the western edge of Libya, goeth everywhere glory. The waters of the Pyrenees² testify it. They in which not even the neighbouring wood-cutters washed, shall now be baths for two continents.

420.—ANTIPATER OF THESSALONICA

THINK not, Telembrotus, to persuade love by tears, or with a little water to put out so stubborn a fire. Gold is ever the medicine of love, and not even then when he was born on the deep sea³ was he quenched.

421.—BY THE SAME *On the Cyclades*

YE desert islands, crumbs of land, which the sounding cineture of the Aegean wave confines, ye have

² Probably Dax (*Aquae Augustae*).

³ Love is assumed to have been born from the sea like his mother.

GREEK ANTHOLOGY

Σίφνον ἐμιμήσασθε καὶ αὐχμηρὴν Φολέγανδρον,
τλήμονες, ἀρχαῖην δὲ ἀλέσατε ἀγλαιῆν.
ἢ ρ̄ οὐ μᾶς ἔξειση ἐπει τρόπον ἢ ποτε λευκὴ
Δῆλος, ἐρημαῖον ἐαιμονὸς ἀρξαμένη.

5

422.—ΛΙΟΛΛΩΝΙΔΟΤ

“Προς παῖσσον” εἶπεν “γουνάζομαι, ἢν μὲ θαρρῦσαι
στείλγε, μὴ σπεῖσαι ἑεύτερα φίλτρα γάμου.”
εἶπεν δὲ εἰς ἑτέρην ἴσποιαστεν. ἀλλὰ Φίλινα
Διογένην λίθης τίσατο καὶ φθιμένη
τικτὶ γὰρ ἐν πυρῷ θαλαμον σχάστε μῆνις ἀφυκτος, 5
ἀς μὴ λίκτρων ἰσεῖν δεύτερον ἡλιον,

423.—ΒΙΑΝΟΡΟΣ

Σάρδινες αἱ το πάλαι Γίγαντοι πόλεις, αἱ τ' Ἀλιγάττου
Σάρδες, αἱ Βασιλεῖ Ηερτίς ἢν Λασιάδι.
αἱ χρυσῷ το παλαιον ἴπλιτθα τισθε μέλαθρον,
οὐλόντο Νακτωδοῦ μενατι εξαμεναν·
νῦν δη δλαι δι γηγενη ἵσ ερ κακον ἀρπασθεῖσαι, 5
ἐς βυθον ἐξ ἀχανοῦς χατρατος ἥρπετε.
Βοῦν, καὶ εἰς Ἐλίκην¹ κεκλυσμένων αἱ δὲ ἐν χιρσῷ
Σάρδινες ἐμβιθεῖσαι εἰς ἵκεισθε τέλος.

424.—ΔΟΤΡΙΔΟΣ ΕΛΑΙΤΟΤ

Πέρας γελαῖ, πέθειν ὑπάτα πικρὴ πιοῦμαι
ποτὶ σοις ιστριδεῖ ποτε πινειλύσατε,
αἱ Διελίης, Ταβερναὶ τα πιρὰ κεῖνα τηλαίνης
αῦλια καὶ μακάρων ἐξ ἐτέων κτέανα;

¹ καὶ ἵστος Ἐλίκη Boissonade, which I render.

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followed the example of Siphnus and squalid Pholegandrus, poor islands, and lost your ancient splendour. Delos, of a truth, once so brilliant, has taught you her ways, Delos who first of you all was condemned to solitude.¹

422.—APOLLONIDES

"By our children," she said, "I implore thee, if thou layest me out dead, enter not a second time into the loving bond of wedlock." She spoke, but he hastened to take another wife. Yet Philinna, even dead, punished Diogenes for forgetting her. For on the first night the wrath from which there is no escape laid their chamber in ruins, so that the sun never shone on his second marriage.

423.—BIANOR

SARDIS, once the city of Gyges and Alyattes ; Sardis, who wast for the great king a second Persia in Anatolia ; thou who didst build thee of old time a hall of golden bricks, winning wealth from the stream of Paetolus ; now, ill-fated city, enveloped all of thee in one disaster, thou hast fallen headlong into the depths, swallowed by the fathomless cavern.² Bura and Helice³ too were engulfed by the sea, but thou, Sardis, the inland city, hast met with the same end as these which rest in the deep.

424.—DURIS OF ELAEA

CLOUDS of the heavens, whence drunk ye bitter waters, and in league with unbroken night deluged all? This is not Libya, these countless dwellings and the wealth of many prosperous years, but unhappy

¹ *cp.* No. 408. ² For this earthquake see Tac. *Ann.* ii. 47.

³ Cities on the coast of Achaea.

ποῦ δε σαρκίης τότε βαρύνει ἑραπον ὄμιλοι:
αλλ' τὴν Μάδων ποδὸντας αὐτοῖς τάπηρ,
κύρια ἡ κύρασι πάντα κυλιέομενοι ὄμιλοι
εἰς ἄλλα σιν ποταμοῖς ἐφραγμεῖς παπαρέονται.

5

425.—ΙΩΑΝΝΟΥ ΤΟΥ ΒΑΡΒΟΤΚΑΛΛΑΟΥ⁵
“Ἄλλ' ἔγρα ἡ τάγματος ἀπόλεις πόλις, ἀρμαγα νεκροῖς
ἐνναέταις κεῖμαι, ἀ, παναποτμότατα.
Η βαστός μὲν ἐδαμασσε μετὰ κλόνον Κανονιταῖον,
φίδη, ἀπὸ ταστατίου καλλίστης εἰμὶ κόνις.
ἄλλα παταστάχοιτος ἐμὸν σταγαχησατε μοῖραν
απειώτε. Βορυτῷ δάκρυ καταφθιμένη.

426.—ΤΟΥ ΑΥΤΟΥ

Παῦ τεχίδει Κύπρος πολιηγόνος, θύρα νησιῶν
εποιεῖσθαι τὴν πόλιν τῆς Χαράτων:
τηρίσον ἀταρχιστον μεριπτον πόλεις, οὐδὲ ὅποι τέλφηγη
αἱ Βερβῆς πολλαὶ κείμεθαι χλιδίες,
μηδέποτε εἴοις εἰσιτηρθε λίθον, φίδα λείψανα
φωτῶν:
· Βορυτός γνέρη κεῖται ὑπερ οἰνοπέδον.”

5

427.—ΤΟΥ ΑΥΤΟΥ

Ναιτίλη, μή μη μηδέποτε ὀλκαῖσις εἴνεσθι ἔμειν
λαΐδεσσι μή λιστρες γέροντοι ὄροις λεμένοι,
τηρίσον ἀλλη γραμμαριτες στεγεῖαν δὲ ἀγεντίσα χόρον
δουπῆσεις κώπη γηὸς ἐπερχομένης.
εἰσειν Πατερίδαίστε φίδαις, ξενίστε τε θειάσιν
χαίρεσθαι λατλανίσσει, χυρισθαι ὀλοπλανίσ.

5

¹ The destruction of old Ephesus by flood took place in the reign of Lysimachus (cire. 290 B.C.).

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Ephesus.¹ Whither, then, were the eyes of the Saving deities turned? Alas for the most besung of all Ionian cities! All, like rolling waves, has been swept to sea by the floods.

425.—IOANNES BARBUCALLUS

HERE I lie, the luckless city, no longer a city, with my dead inhabitants, most ill-fated of all towns. After the Earth-shaker's shock Hephaestus consumed me. Alas, how excellent my beauty who now am dust! But as ye pass by bewail my fate, and let fall a tear for destroyed Berytus.²

426.—BY THE SAME

WHERE is Cypris, the keeper of the city, that she may see her who was once the seat of the Graces become the dwelling-place of spectres? The city is the tomb of dead men who had no funeral: under her ashes we, Beroe's many thousands, rest. Engrave on one stone above her, ye dear survivors: "Berytus the lamented lies low on the ground."

427.—BY THE SAME

Stop not thy ship's course, mariner, because of me; lower not thy sails; thou seeest the harbour dry. I am but one tomb. Let some other place that knows not mourning hear the beat of thine oars as thy ship approaches. This is Poseidon's pleasure and that of the Hospitable³ gods. Farewell seafarers, farewell wayfarers!

² Destroyed by earthquake in 554 A.D.

³ i.e. who formerly welcomed strangers.

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428.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Σοί με, Θρηκίης σκυληφόρε, Θεσσαλονίκη
μήτηρ ἡ πάσης πέμψε Μακηδονίης.
ἀειδω δὲ πόσῳ σοὶ δεδμημένον "Ἄρεα Βεσσῶν,
ὅσσ' ἔσαιρη πολύμον πάντ' ἀγαλεξαμένος,
ἄλλα μοι ὡς θεὸς ἔπσο κατικοος, εὐχομένου εἰ
κλῦθι, τίς ἐς Μούσας οἴατος ἀσχολίη;

429.—ΚΡΙΝΑΓΟΡΟΤ

Τὸν σκοπὸν Εὐβοίης ἀλικύμονος γῆσεν Ἀρίστω
Ναυπλίου ἐκ μολπῆς δὲ ὁ Θρασὺς ἐφλεγόμην,
ὁ ψειστης δὲ ἵπο τίκτα Καφη, εἶης ἀπὸ πετρῆς
πυρσός ἐμὴν μετέβη ἀνθρώπον ἐς αραδίην.

430.—ΤΟΥ ΛΥΤΟΥ

Τῆς δοσ χεινή μεν Ἀγαρρική, ἔρτος Ἀριζεω
ιδωρ πτλοδομης πίνεται Ἀρρειγίης
χαῖται δέ, οὐ μόλοις ἀτε ποι μιλακοὶ ἐπι μαλλοὶ,
ψεῖναι δέ, ἀγριτέρων τροχιτεραι χιμά,ων,
ηγέτις ἐς τριτακεῖ ἀνὰ πᾶν ἔτος, ἐς ἐς φιλαστος
θηλη ἀει μα .τοῦ πλιθεται οὐθατίων
βληχή ἐς αἰσσοτατω τερένης μικηματι μόσχοι
αλλα γαρ ἀλλοιαι πάγτα φερουσι γει.

431.—ΑΔΗΛΟΝ

Εἰς κλέπτην σύροντα σπάθην χρυσῆν
Καὶ χρυσῶν φίλον καὶ οὗτον ἄρει φειγο.

¹ This consisted of an attack against the Thracians from

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428.—ANTIPATER OF THESSALONICA

(*Addressed to L. Calpurnius Piso*)

THESSALONICA, the mother of all Macedonia, sends me to thee, despoiler of Thrace. I sing thy conquest of the martial Bessi, collecting all that I learnt about the war.¹ But be thou, like a god, attentive to me, and listen to my prayers. What occupation is there which can deny an ear to the Muses?

429.—CRINAGORAS

ARISTO sung of Nauplius, the watchman of sea-beaten Euboea, and the song set me on fire, valiant as I am. The flame of that false beacon shown in the night from the rock of Caphereus caught my ill-fated heart.²

430.—BY THE SAME

This sheep is a native of Agarra, where the felt-capped Armenians drink the water of Araxes. Its fleece is not, like a sheep's, composed of soft wool, but thin-haired and rougher than a wild goat's. Every year it bears triplets, and the teats of its udders are always full of milk. Its bleating resembles most the lowing of a tender calf, for diverse lands bear all things different.

431.—ANONYMOUS

On a Thief who found a Gold Sword

I BOTH love gold, and I shrink from hostile Ares.

B.C. 11 to B.C. 8. Antipater sends him a poem on the war, begging him to read it.

² An imitation of Dioscorides (v. 137).

GREEK ANTHOLOGY

432.—ΘΕΟΚΡΙΤΟΥ

Ω σέδαιε τὸ Θύροι, τὶ τοι πλέων, εἰ κατατυχεῖς
 διεριπτεῖσθαι μπάσ μαρμότος;
 οὐχ οταν ἡ χίριασσι, το καλον τέκος, οὐχεὶς ἐσ ἀνα
 τριχίς γαρ χαλινίς ἀμφετιάζει λοκος;
 αἱ σεκίνες κλαγγίντι, τοι τοι τέλον, ιδίκα τραγος;
 δαπινοις οὐδὲ τείρα λέπτεις ἀποχομένα;

433.—ΤΟΥ ΑΥΤΟΥ

Ληγ, ποτὶ τὰν Μουτᾶν, σινιμοσις αὐλαῖσιν ἔνισται
 ἀδύ τί μοι; κίγῳ πακτίδ' ἀειράμενος
 ἀρξεῖμαί τι κρέκειν ὁ δὲ βωκόλος ἐρρύθει ἀσεῖ
 Δαφνις, κηροβίτῃ πνεύματι μελπόμενος.
 ἵγιος οἱ σταύτες λαπινχεινος εὐστέλλεις ἀντροι
 Ήντα τον αὔριζαταιρ ἀρματισμοις ὄπειν.

434.—ΤΟΥ ΑΥΤΟΥ

Αλλοι ο Χιονίς ἐγμένοι θεάστατος, το ταῦθις ἔγραψε,
 εἰς ὅποι τοι πολλον εἴμι Συριακούσιον,
 οἷς Ηραζαγανοι περικλεῖτος τε Φιλίνης:
 Μάναρος οἱ ἀττεῖαι οἱ τοις ἐξελκυστάμαι.

435.—ΤΟΥ ΑΥΤΟΥ

Ασπινή κτὶ βείνοπτικ ἵσταν νέμει ἀδε τριάπτεσσα
 θεῖς ἀμδεῖ, ψύρις πρὸς λέρον ἐρχομένης,
 αλλοι τις προφάσοι λεγετος τὰ οἱ ὄθνεια Κάικος
 χρῆματα καὶ πετός βοιχομένοις ἀριθμεῖ.

¹ An orator and sophist of the fourth century B.C.

² It is, of course, the banker himself who πρὸς λόγον

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432.—THEOCRITUS

All! poor Thyrsis, what use crying out thy two eyes? The kid is gone, the little dear; it is gone to Hades, for the cruel wolf caught it in his claws. The dogs bay, but what use is that now when it is gone, and neither bone nor dust of it left?

433.—BY THE SAME

By the Muses, wilt thou play something sweet to me on the double flute? and I will lift up my harp and begin a tune, and the herd Daphnis shall stand close by and make music with the breath of the wax-joined pipe. Standing there hard by, inside the cave shaggy with hanging greenery, let us bereave Pan the goat-mounter of sleep.

434.—BY THE SAME

Prefixed to a collection of Theocritus' works

THE Chian Theocritus¹ is another, but I, the Theocritus who wrote these poems, am one of the many Syracusans, the son of Praxagoras and noble Philimna. I admitted no verse that is other than genuine.

435.—BY THE SAME

This bank pays citizen and foreigner alike. Withdraw what you deposited, the reckoning counters meeting their liabilities.² Let others find pretexts for not paying; Caicus pays money deposited with him on demand, even at night.

ερχεται, not his reckoning counters (or, as we should say, his books).

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436.—Ἐν Συρακούσαις ἐγράφησαν

Λρχαῖα τῶποδλωτι τάναθίματα
ἴπιρχεν ἡ βάσις δὲ τοῖς μὲν εἰκοσι,
τοῖς δὲ ἑπτά, τοῖς δὲ πέντε, τοῖς εἰς ἑπτάκα,
τοῖς εἰς ἑηκοσιόντι γεωτέρη ἥδ' ἐγιαυτοῖς·
τοσσότδ' ἀριθμὸς¹ ἔξεβη μετρούμενος. . .

5

437.—ΘΕΟΚΡΙΤΟΤ

Τίγραν τὰς λαύραν, ὅθι τὰς δρίες, αἰπάλε, κάμψα,
σύκιον εύρησεῖς ἀρτιγλυφίς ξόαιρον,
τριπελές, αὐτοφλοιον, ἀπονάτον ἄλλὰ φάληρη
παισογύνων εινατον Κύπριος ἤργα τελεῖν.
Ἴρκος δὲ σύερον περὶ θόρομεν ἀγναον δὲ
βεῖθρον ἀπὸ σπιλαδῶν πάντοσε τηλεθίει
σάφραις καὶ μύρτοισι καὶ εὐάθει κυπαρίσσιῳ,
ἴνθα πέριξ κίχνται Βοτριώπαις ἐλικε
ἄρτελος εἰαριοὶ δὲ λίγηνθότγιοσιν ἀπεδαῖς
κίσσινδοι ἀχεῦσιν ποικιλότραυλα μήλη
ξυνθαι δὲ ἀσπέσες μυριανασιν ἀπαχεῦσαι
μελπονοι σπονδασιν ταν μελεγηρην οπα.
ἶζον εἰ τηρει, καὶ τῷ χαρέσσετι Ημέπιφ
είχον ἀποστέρεξαι τοὺς Δαφνιοὺς με πότλους,
κεῖθες ἀπορρέξαι χίμαρον καλόν. ἢν δὲ ἀναρεῖη, 15
τοῖς τυχοντι θέλω τριπον θύη τελέσαι
βεῖθρον ταρε βαμβακαν, λάσιον τημαρον, ἄρνα τὸν λαχω
σακίταντι νεύοι δὲ εὐμενέως ὁ θεός.

10

438.—ΦΙΛΙΠΠΟΤ

Βαλοτόμαι μέρμηντες, ἀγῆς στρατός, ἵρις ἔτερές
φειριδην μελεχηρη σμηνούσκου χάρτα,

¹ ἀριθμός Wilamowitz: γάρ νιν.

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436.—*An Inscription from Syracuse*

THE votive offerings to Apollo were old, but as for the base it is in one case twenty, in another seven, in another twelve, and in this last case two hundred years later; for so the figures work out when counted.

437.—THEOCRITUS

GOATHERD, on turning the corner of that path where the oaks are, thou shalt find a newly carved image made of a fig-bough, three forked, with the bark still on, without ears, but able with its generative phallus to do the work of Aphrodite. Round it is a most holy hedge, and a perennial stream issuing from the rocks feeds on all sides abundance of laurel, myrtle, and sweet-scented cypress, round which curl the tendrils of the vine, mother of the grape. In spring the shrill song of the blackbirds echoes here with its varied notes, and the brown nightingales pour from their throats their honeyed voice in response. Sit here and pray to kind Priapus to make me fall out of love with Daphnis, and sacrifice at once to him a fine kid. But if he grants the prayer I will offer him in return three sacrifices. I will kill him a heifer, a shaggy billy-goat, and the stalled lamb I have. May the god be benevolent and grant it.

438.—PHILIPPUS

WHEN the burrowing ants, the army of the earth, nibbled at the rustic bee-keeper's sweet dainty, the

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μηδίσας ὁ πρίσβις, ἐς ἕστα κραστον ἔβαψε,
ἔνθαδε τοὺς ἀπὸ γῆς οὐκέων πελάστεν.
οἱ δὲ νέας κύρφας ἀχνύτικας ἀντιθέροντες,
ἀντοκυθερῆται προς κύτος ἐπρίχασαν.
η̄ ἥρα φίλη γαστὴρ καὶ βαστάτους ἀνέπεισεν
ἐκ χθονος ἐς Νύμφας καινοτάτους ἐρέτας.

439.—KRINAGOROT

Βρέγμα πᾶλαι λαχναῖον, ἐρημαῖον τε καλυφός
ομματος, ἀγλώσσου θ' ἀρμοίη στόματος,
ψυχῆς ἀσθετες ἔρεος, ἀτυμβεῖτον θανάτονο
λεῖψαντον, εἰνοιον εἰκρι παμερχούσιον,
καὶ τοι πλανε περιμονο παρ' ἀτραπῶν, ἤφρα <μάτη
τις>
ἀθρήσας, τῇ πλεον φειδομενῷ βιότου.

440.—ΜΟΣΧΟΤ ΣΤΡΑΚΟΤΣΙΟΥ

*Ἐρως δραπέτης

Α Κύπρις τοι· Κροτα την νίλα μικρον ἔβοστρει·
· Η τιν ἐπι τριποτι πλανομενον εἰσερ· Ερωτα,
δραπετίδης φρος ἐστιν ὁ μανταζ γρας ἔξει.
μαρθός την το διλαιμ το Κύπριδος· ἦν δὲ ἀγαργγειον,
οἱ γηρυον το φίλαια, το δὲ, ὡς εἴτε, καὶ πλεον ἔξεις.
· ζατι δὲ ὁ παις περίσταρος· δὲ εἰνοσι πάντι μάθοις την.
χρυσα μητιν δεκανα, πιρι εἰκελον· δραματα ἐ μίτον
δραμύλα καὶ φλορολατις κακαι φρενος, ἀλιν λαλημα
οι γηρ φορ εισει και φθερηται· ἵστις αλι φορα
ἴρον οι χολη, τοσος δοτικιν αιτια, οις φηροπειτάς,
αίτιας αλλιθεατο, βάδια βρέφος, μέρια πλιστει.
εἰπλοκαριν το κιραται· οχι εἰ πταιον το ποιτωπον.

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old man in anger set the jar in a dish of water, thinking that, being creatures of the land, they would not get to it. But they, setting up fresh stalks of straw against it, quickly found their way, without anyone to steer them, to the vessel. So their dear belly induced even these tiny creatures to migrate from earth to water, the very newest variety of boatmen.

439.—CRINAGORAS

On a Skull

ONCE hairy crown, deserted shell of the eye,
Fabric of the tongueless mouth, feeble fence of
the brain, relic of the unburied dead, set by the
wayside to draw a tear from passers-by, thou liest
there by the path near the tree-trunk, that looking
on thee we may learn what profit there is in being
thrifty of life.

440.—MOSCHUS

Fugitive Love

CYPRIS cried loudly her lost son Love. "If any-one hath seen Love straying in the cross-roads, he is my fugitive child, and the informer shall be rewarded. The reward is a kiss from Cypris; and if you bring him, not a mere kiss, stranger, but something besides. The boy is easily recognisable; you could tell him among twenty. His complexion is not pale, but like to fire. His eyes are piercing and aflame. Evil is his heart, but sweet his speech, for what he has in his mind he speaks not. His voice is like honey, but if he grow wrath his spirit cannot be tamed. A cozener he is, never speaking the truth; a cunning child, and the games he plays are savage. Plenty of hair on his head, and he has

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μικκύδα μὲν τίγρῳ τὰ χερύδρια, μακρὰ ἐὲ βάλλει·
βάλλει δὲ εἰς Ἀχέροντα καὶ Ἀΐσσων Βασιλῆα.
γυμνὸς μὲν τό φε σῶμα, νόος δέ οἱ ἐμπεπίκασταν 15
καὶ πτερώτις ὅστιν ὄρντις ἐφίπταται ἀλλοτ’ ἐπ’ ἄλλως
ἄνερας ἥδε γυραῖκας, ἐπὶ σπλάγχνοις δὲ κάθηται
τόξον ἔχει μάλα βαῖόν, ὑπὲρ τόξῳ ἐὲ βέλεμνον·
τυπθοῦ ἔοι τό βέλεμνον, ἐς αἴθέρα δὲ ἄχρι φορέται· 20
καὶ χρύσεον περὶ γῶτα φαρέτριον ἔνεσθι δὲ ἐντὶ^{τι}
τοῖ πικροὶ καλαμοὶ, τοῖς πολλάκι κάμε τιτρώσκει,
πάντα μὲν ἄγρια, πάντας πολὺ πλέον ἀ εἰς αὐτῷ
βαῖα λαρπᾶς ἔστα, τὸν Ἀλιον αὐτὸν ἀγαίθει.
ἥν τὸ γέρδας τῆνον, σύστας ἄρε, μηδὲ θλείστης· 25
κήν ποτ’ ἵεγε κλαιόντα, φυλάσσεο μή σε πλανῆσῃ·
κήν γελάγη, τὸν τοῦ ὄλκε καὶ ἥν ἐθέλῃ σε φιλάσαι.
Φεῦγε· κακὸν τὸ φίλαρα, τὰ χεῖδεα φαρμακόν ἔστι.
ἥν δὲ λέγε, Δάζε ταῦτα, χαριζομαι ὄσσα μοι ὅπλα,
μή το γίγγεις πλάγα ὁπρας τὰ γάρ πυρὶ πάντα βέ-
βαπται.”

441.—ΠΑΛΛΑΔΔΑ ΛΛΕΞΑΝΔΡΕΩΣ

Τοῦ Δῖος ἐν τριβόσισιν ἰθανατα χάλκεον νῖα,
τοῦ πρὸιν ἐν εὐχωλαῖς, τοῦ παραγιπτόμεον.
ὄχθησας δέ τοι “Ἀλεξίσακε τρισέληνε,
μηδέποθ’ ἡττηθείς, σιμέρον ἐξεταθῆς.” 5
γιγκτὴ δὲ μετειών με θεός πρωτέστηπε παραστάς
“Καιρῷ ἔουλενειρ καὶ θεός ὧν ἴμαθον.”

442.—ΛΓΛΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ ΜΤΡΙΝΑΙΟΤ

Γριπεῖς τις μαγέσσεκεν ἐπ’ ἵχθύσιν τοι δέ ἐσιδοῦσα
εὐκτίατος καύρη θυμὸν ἐκαμψε πέθω,

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a most forward face. His hands are tiny, but they shoot far; they shoot as far as Acheron and the King of Hades. Naked is his body, but his mind is wrapped up well. Like a winged bird he flies to one man and woman after another, and perches on their vitals. He has a very small bow, and on the bow an arrow; little is his arrow, but it flies even to heaven. He bears a golden quiver on his back, and in it are the bitter shafts with which he often wounds even me. All about him is savage, all, and worst of all his torch; it is but a little brand, and sets fire to the Sun himself. If you catch him, bring him bound and have no mercy on him. If you see him crying, mind he does not take you in; and if he smiles, drag him; and if he wants to kiss you, run away, for his kiss is evil and his lips are poison. And if he says 'Take these, I give you all my weapons,' touch not the deceitful gifts, for they are all dipped in fire."

441.—PALLADAS OF ALEXANDRIA

*On a Statue of Heracles*¹

I MARVELLED seeing at the cross-roads Jove's brazen son, once constantly invoked, now cast aside, and in wrath I said: "Averter of woes, offspring of three nights, thou, who never didst suffer defeat, art to-day laid low." But at night the god stood by my bed smiling, and said: "Even though I am a god I have learnt to serve the times."

442.—AGATHIAS SCHOLASTICUS

A FISHERMAN was toiling to catch fish when a wealthy girl, seeing him, felt the pangs of love.

¹ The statue had doubtless been cast down by the Christians.

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καὶ μηδέ τίκε συνειπων· ὁ δὲ ἐκ βιότου πεντηροῦ
ἰξαποπαντοῖς ὅγκοις ἀφημορίης,
ἡ ἑταῖρη γελάσσων παρίστατο, καὶ πατεὶ Κύπρον, 5
“Οὐ τούς οὐτοὺς ἄγαρ, ἀλλ’ ἐμίς ἔστιν,” ἦφη.

443.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Μη ποτε κοιλήγης Παφίην νάον· ἀρτιτύπον γάρ
εἴθες ἀποθρωσκει κούφος Ἐρωτικούς.
οἵστρος δλισθίεσσαν ἔχει φύσιν· ἢν τις ὀιστοῦ
ἄκρον ἔλη φλοτροῦ, θυται ἵπτος ὄλος,
ἐλπίσει μὴ θύλεξης φρέα μαχαίρων γάρ 5
πῦρ ὑπαπτίζει, θυμὸν ἀμελεομένη.

444.—ΕΡΑΤΟΣΘΕΝΟΤΣ ΣΧΟΛΑΣΤΙΚΟΤ

Καλὰ τὰ παρθενίης κειμέλια παρθενίη ἐ^τ
τὸν βίον ὀλεσσός ἀπ πᾶσι φυλασσομένη,
τοῦτον εὐθίσμας ἀλοχον λαίδε, καὶ τινα κόσμῳ
ἴος βρατῶν ἀντὶ αἰθεροῦ φέντε δὲ μαχλοσύνη.

445.—ΙΟΥΛΙΑΝΟΤ ΛΙΓΤΙΤΙΟΤ

Ηθελε μηριν βαπτίσεις σε πλούθιον εἰσέπι πέμπτειν
ἀπτεστ τειρομένοις ἐνιμέγον μερόπων.
Τητιαι χρωτεις σιν δὲ ἐν βιότοισι γαληνῆ
πατρίδοι καὶ κλίσσον σοι προβέβουλας ἔχειν,
αἴξιαι σῶν προγόνοις κτίριας ὕψον ἀρχομενον γάρ 5
πλεῖστον δὲι απτυγάσεις σινθράνος αἵσε Δίκη.

446.—ΤΟΥ ΑΥΤΟΥ

Πέντα ποταμά κέλειθα λιχνού βίος· μέντοι μέσην
εἶχος, ἐπαγγειαν· κρυπταῖς δόρυσιν ἀχη-

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She made him her husband, and he exchanged his poverty for a life boasting of every luxury. Fortune stood by smiling, and said to Cypris : "This is not your achievement, but mine."

443.—PAULUS SILENTIARIUS

OPEN not the recesses of thy mind to Aphrodite, for light Love at once rebounds from a heart that is hardened. The nature of passion is insinuating ; if one receives the tip of the flaming arrow, the whole of it penetrates. Flatter not thy mind with lascivious hope, for it attracts the spirit and fans the consuming fire.

444.—ERATOSTHENES SCHOLASTICUS

FAIR are the treasures of virginity, but if it were observed by all it would put an end to life. Therefore live in lawful wedlock, and give a mortal to the world to replace thee ; but avoid lechery.

445.—JULIANUS OF EGYPT

GOLDEN Tetianus, the Emperor wished to send you again to the distressed cities which had need of you ; but you preferred a peaceful life, keeping to your home and inheritance, and increasing the righteously acquired fortune of your house. For Justice, enthroned beside you, knows that you loathe to touch wealth won from those you rule.

446.—BY THE SAME

(*cp. No. 360*)

ALL the paths of life are pleasant. In the middle of the city there are fame and society ; at home our

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ἀγρός τέρψτη ἄγει, κέρδος πλόος, ἀλλοῖαπή χθόνι
γνώσιας· ἐκ δὲ γάμων οἶκος ὄμοφρονίει,
τοῖς δ' ἀγάμοις ἄφροντις ἀεὶ βίος· ἔρκες ἐπύχθη
πατρὶ τέκος, φροῦρος τοῖς ἀγόνοισι φόβος·
ἴηρορέντες τεότης, πολιῆς φέρας οἵσεν ὀπάσσαι,
ἔρθετο θάρσος ἔχων ξῶς, φύτενε γίνος.

447.—ΤΟΥ ΛΥΤΟΥ

Μήτηρ νία λιπόντα μίχην μετὰ πότμουν ἔταιρων
ἴκτανεν, ἀλέινων μηῆστιν ἀγημαίνη,
καὶ γὰρ γνήσιον αἷμα διαερίνει Λακεῖαίμων
ἀλκῆ μαρτυρέστων, οὐδὲνειδί βρεφέων.

448.—ΑΛΛΟ

Ἐρώτησις Ὄμηρον

"Λιθρές ἀτ' Ἀρεάδης ἀλιγήτορες, ή δέ ἔχομέν τι:
'Ανταπόκρισις Ἀρκάδων
Οὐασ' ἔλομεν λιπόμεσθ', οὐασ' οὐχ ἔλομέν φερόμεσθα,

449.—ΑΛΛΟ

Τίνας ἀν εἴποι λόγονς Ἐρως ἔρων

Τίς πυρὶ πῦρ ἔβιμασσε; τίς ἵσθενε λαμπαῖσι πυρσὸν;
τίς κατ' ἐπῆς τευρῆς ἴτέρον ἐταύνασσατο τευρῆν;
καὶ τὸς Ἐρως κατ' Ἐρωτὸς ἴμῳ μένει ἴστοφαρίζει.

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griefs are hidden. The country has its delights, sea-voyages give profit, and foreign countries acquaintanceships. Marriage produces domestic concord, while the unmarried life is ever free from care. A child is his father's defence, while the childless are quit of fear. It is the virtue of youth to give us courage, that of hoary hairs to give us wisdom. Therefore be of good heart, and live and produce offspring.

447.—BY THE SAME

A MOTHER, banishing the memory of her pangs, killed her son who abandoned the field after the death of his comrades. For Sparta distinguishes purity of race by warriors' bravery, not by children's birth.

448.—ANONYMOUS

Homer's Question

FISHERMEN from Arcadia, what have we?

The Answer

We left what we caught and carry what we did not catch.¹

449.—ANONYMOUS

What Love would say if he were in love

Who is this that overcame fire by fire, who quenched a torch with a torch? Who drew another bow against mine? A new Love by my might contends on equal terms with Love.

¹ i.e. lice.

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450.—ΦΙΛΗΜΟΝΟΣ

Εἰ ταῖς ἀληθέαισιν οἱ τεθρηκάτες
αἴσθησιν εἶχον, ἄνερες ὡς φασίν τινες,
ἀπηγξάμην ἄν, ὅστ' ἴσειν Εύριπιδην.

451.—ΑΔΕΣΗΟΤΟΝ

Τίνας ἄν εἴποι λόγος πρὸς Ηρόκην τῷν ἐλφῆν Φιλομῆλῃ
Σέσ με πόσις κακοεργός ἐνὶ σπῆδυτην βαθείῃ
μουνόδιας βαρύποτμον, ἔμιν ἀπέκερας κορεῖν
στυγὴν ἵε μοι πάμεν ἵστα πολυτλιγτοῦ γαροπο-
γλωτσαν ἐμὴν ἑθέρισσε, καὶ ἴσβεστεν ἐλλαῖα φωνῇ.

452.—ΑΛΛΟ

Εἰς τὸ αἴτο

Χαῖρε, Ηρόκηη, παῖδε σεισ καπιτριῆτης Φιλομῆλης,
χαῖρεν εἰ τοῦτο γέ ἔστιν ἔμιν εἰ σπι μέτρα θυμοῦ
πέπλος ἀπαγγείλει, τα μοι λυγῆς ὥπασε Τηρεύς,
ος μὲν ἔρξας βαρύποτμον ἐν ἔρκειν μηδονομήσω,
πηνοτον παρθενίης, μετέπειτα δὲ ἐνάφιοις φωνῆς. 5

453.—ΜΕΛΕΑΓΡΟΤ¹

Λίτος ἢ λόις ἵστηνε ἐπισθομος, αἰθέριε Ζεῦ,
μικάται, φυχὴν ἱνδινοῖς θατάτοι.
ἄλλὰ μητές, Κροκέη, τοι ἀματρίας καὶ σὺ γὰρ αὐτὸς
πορθμεὺς Εύριπηγ ταύρος, ἀναξ, ἐγένον.

¹ The meaning of this epigram is “What Melanippus would say if an ox lowed when it was about to be sacrificed to Zeus.” There can be little doubt that it is really by Melanippus.

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450.—PHILEMON

Spoken by Philemon about Euripides

If the dead in truth had use of their senses, as some say, I would have hanged myself to see Euripides.

451.—ANONYMOUS

What Philomela would say to her Sister Proene

Thy wicked husband shut me up, ill-fated that I am, alone in a deep cave, and took my maidenhead. An abominable present he made me on this my calamitous marriage, cutting off my tongue and quenching Greek speech in me.

452.—ANONYMOUS

On the Same

Thy sister Philomela, Proene, wishes thee well if this be well-wishing. Let the robe tell thee the suffering of my heart which savage Tercus inflicted on me.¹ Shutting me up, luckless maid, in the shepherd's fold, he deprived me first of virginity and next of speech.

453.—MELEAGER

ZEUS who dwellest in heaven, the ox itself, a suppliant at thy altar, lows, begging to be saved from death. Release the plougher, son of Cronos; for thou thyself, O king, didst become a bull to bear Europa across the sea.

¹ She wove a robe and told her story to her sister by the voice of the *κερκίς* or weaving-comb.

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454.—ΑΔΗΛΟΝ

Τας ἀν ἄποι λόγοις Καλλιόπη ἐς Γεώργιον
Οὗτος ἐμὸς γενέτης γηγενής, οὐ Κρονίδης.

455.—ΑΛΛΟ

Τάς ἀν ἄποι λόγοις Ἀπόλλων περὶ Ὁμηρον
Πειθόν μεν ἐγὼν, ἔχαρασσέ δὲ θεῖος Ὅμηρος.

456.—ΑΛΛΟ

Ιασιφάη πρὸς τὸν Ἐρωτα

Εἰ ποθέειν μ' ἔσθαιξας ἐν φύσεστι ταῦρον ἀλήτην,
μυκηθμὸν μὲ σίδαξον, ὅτῳ φίλον ἄνερα καλέσσω.

457.—ΑΛΛΟ

Τί ἂν ἄποι Ἀχιλλεὺς τριβίτερος Ἀγριμόνος
Ἔγρως τὸν, Ἀγριμονον, ἐμοι φθισίμοια θυμόν
εργεις ἵε σταύρωσιν ὅσον σθίνεις Ἑστορός έστι.
τὸν γαρ πάντες βλογτο τοῦ πολυπημονι λόβηγ
οὐδὲ αὐτῷ μέρη πηγα φάγη, θανατονο χέρειν.
ἀφροδιτῆς κακού ἔργα καὶ ἀσχετα πειθει πάτχεις, ο
οι, παῖδει Δατανῶν ἄρματις ἐπιχθῆς.

458.—ΑΛΛΟ

Τί ἄν ἄποι Ὁδωσσαν ἐπιβὰς τῆς Ἰθάκης
Χατὶ Ἰθάκη μετ' αεθλα, μετ' ἀνγει πιερά θαλασσῆς
ἀνταπίων τον οὐδας ισάτομα, ὅφει τοιηστο

THE DECLAMATORY EPIGRAMS

454.—ANONYMOUS

What Calliope would say to George
This man, not Zeus, is my true father.

455.—ANONYMOUS

What Apollo would say about Homer
The song is mine, but divine Homer wrote it down.

456.—ANONYMOUS

Pasiphae to Love

If thou hast taught me to love a bull that roams
over the mountains, teach me to low so that I may
call my dear husband.

457.—ANONYMOUS

What Achilles would say if Agamemnon were wounded

Thou knowest now, Agamemnon, my man-destroying wrath; thou knowest how great is Hector's strength in hand-to-hand combat. For all have now perished owing to thy insult fraught with disaster, and a greater woe, worse than death, has come upon thee. Thou sufferest the evil and intolerable sorrow due to thy folly, who wast the defence in battle of all the Greeks.

458.—ANONYMOUS

What Ulysses would say on landing in Ithaca

Hail, Ithaca! After all my labours and the bitter woes of the sea, right glad am I to reach thy soil, in

GREEK ANTHOLOGY

Λαίρτην, ἄλοχόν τε καὶ ἀρλαορ νίέα μοῦγον
σὸς γαρ ἵρως κατέθελξεν εὐρὺν τόνον. οἴδα καὶ αὐτὸς,
“ίός οὐδὲν γλύκιον ἡς πατρίδος οὐδὲ τοκίων.” 5

459.—ΑΛΛΟ

Τί ἀν αἴποι Λχιλλεῖς ὄρμι τὸν Ὀδυσσέαν ἐν φύῃ
Ἄπρεκέως πάντων πολυμήχανός ἔστιν Ὀδυσσεύς·
ζωὸς ἐμοὶ ἐνόηστεν ἢ μὴ θέμις ἔστιν οἶσθαι,
τερπέριον κευθυνόντα καὶ ἀληφα πικρὰ θανάτων.
πῶς δὲ ἐτλη προλιπέσθαι ἴρων φασ; η τίς ἀνάγκη
ηγαγέν οὐκ εἰδέλοτα: οὐδὲν ἀκόρητος ἐπύχθη
ἐν χθονὶ τοι πελάγεσσοι καὶ ἐν τεκνεσσοῖς Ὀδυσσεύς.

460.—ΑΛΛΟ

Τί ἀν αἴποι Λχιλλεῖς, ὄρμι τὸν ἄπλον κείμεται
Μῆτερ, τεύχεα ταῦτα καὶ ἀγλαῖα ὑπρα κορίζεις
ἀγχομάχῳ σίσι παιᾶν, τὰ μὴ πάρος ἕρακεν ἀνιῆρεν
οἴδα δε τὸν δὲ Ηλλήνας ἐφ’ Ἐκτορὶ χείρα κοριποῖει
ἱμετέρην, καὶ Τρωσιν δεικνεῖα λιγον ἔργρα.

461.—ΑΛΛΟ

Τίποι, δέ, ἀγαλλίας ἡ Ήρρης ἐπιβίσις Τρωΐας,
Μοχθός ἐμοῦ φερετῆρος ἀρύπονος οὐ τέλος εὑρεται
αἱ ταρ πρὸ Τρωσιντα φανατ παντεσσι κορύπασσοι
ιχνισσον, ιμορέη γαρ ὑπερτερεων εύχος ἀείρω,
καὶ Ηριαντιν βασιλῆμα, καὶ οὐς προλελυτεν Λχιλ-
λεύς,
τάκτας ὁμοῦ κατὰ μέλον ἐμοι μέτος οἴστεν ὀλίσσοται, 5
καὶ Τρωΐης πτανίσθρων ἀρίσιον ἔχαλαπάξιο,
καὶ Διπτοῖς δεικτηροῖς ἐμοι μόρι μόχθων ἀννοσσει.

THE DECLAMATORY EPIGRAMS

hope to see Laertes and my wife and glorious only son. Love of thee soothed my heart; I myself know that "nothing is sweeter than a man's country and his parents."

459.—ANONYMOUS

*What Achilles would say on seeing Ulysses in Hades*¹

Of a truth Odysseus is the most resourceful of men. Alive he looks on what it is not allowed to see, the infernal recesses and the bitter pains of the dead. How did he venture to leave the holy light? Did some necessity bring him here against his will? Odysseus never has his fill of cunning devices on earth, on the sea, and among the dead.

460.—ANONYMOUS

*What Achilles would have said when he saw the Armour lying before him*²

MOTHER, thou bringest to thy valiant son this armour, a glorious gift such as no man ever looked on. Now I know that Pallas arms my hand against Hector, and prepares disgrace and death for the Trojans.

461.—ANONYMOUS

What Pyrrhus would say on entering Troy

THE labour of my noble father was not completed, but I have come, preparing slaughter for all the Trojans; for I glory more exceedingly in my valour, and my might is capable of destroying in battle King Priam and all that Achilles left alive. The warlike city of Troy will I sack, and my spear shall complete the ten years' labour of the Greeks.

¹ See *Od.* xi. 467 seq.

² See *Il.* xix. 12 seq.

GREEK ANTHOLOGY

462.—ΑΛΛΟ

Τίνος ἀν δύνα λέγοντος Διονύσιον τοῦ Ηφέων πολυθύρων τὸν Τροίαν

Ηάσαν ἐμῆς κρατίης χαλεπήν ἀπέπαυσας ἀνίην,
ὑμετέρου γενετῆρος Ἀχιλλίος εἴκεα πότμον,
ἢν Τροίη στονεύεσθα κατέσταγε. ἀλλὰ σὺ πᾶσαν
Τελεοῦ ἔξαλαπαξας· ἐλθομένοιτι εἰς Ἀχαιοῖς
ἄφθιτον ὥπασις εὔχος, οὐ μὴ δεκτήρος ἐρυτὸς
πάσιν μαρτυρίοντος Δαναοῖς χρόνος εἴη εἰς ἀνέστασι.

463.—ΑΛΛΟ

Τί μὲν δύναται Εὐτοφίην τοῦ Ἀχιλλίου ἢ τοὺς ἄλλους
Πηδείσην κοτέουσα πάλιν θώρηξεν Ἀθήνη
ἐπτεστεί ἀθανατούς. ἡ μέγαντος ἀνγος
αἰρομένης Τροεσσότι, καὶ Τελεοῦ, καὶ γενετῆρα,
ὄπισταν εἰπειν ταῦτα τέλος πόρεις ἀνέρι τῷδε.

464.—ΑΛΛΟ

Τί ἀν δύναται Ηάρης τρωθέντος Μεγελάον
Ἐρρετέ οἱ βουνώντες, ἐλεγχόες, Λίγιαλης,
ἀριζούσι θανόν Μεγέλαος ἐμοὶ μῆτρα κίνος μέξει.

465.—ΑΛΛΟ

Τίνος ἀν δύναται Λίγην ἀλβαινούσαν τοῦ Μελλιγγον
Τελεοῦ ἐμοί, γενετῆρας ἐπιλύθει, εἰς ἀλεγήζη
πατεῖσης ὀλλυμένης, βραπούρα εἰς ἀπόστητες ἀκοστήρα,
αἰσχυνούσης Καλυβῶνα καὶ Οίρια καὶ ματέρας,

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462.—ANONYMOUS

What Deidamia would say when Pyrrhus had sacked Troy

Thou hast made to cease all the heavy woe of my heart for the fate of thy father Achilles, whom mournful Troy slew. To the Greeks who were eager for it thou hast given the undying glory which the ten years of war could not accomplish for the whole host of the Danai.

463.—ANONYMOUS

What Hector would say when he saw Achilles in the Armour

ATHENA in her wrath has again clothed the son of Peleus in immortal mail. Some worse woe shall befall the unhappy Trojans and Hector and his father, since the goddess gave this man this armour.

464.—ANONYMOUS

What Paris would say when Menelaus was wounded¹

OUT on you all, ye craven Argives! Menelaus is dead now and gives me greater glory.

465.—ANONYMOUS

What Althaea, entreating Meleager, would say²

My son, thou forgettest thy family and heedest not thy country's fate. Thou hast cast aside thy strong sword, putting Oeneus and Calydon and her people to shame.

¹ See *Il.* iv. 104.

² See *Il.* ix. 584 seq.

GREEK ANTHOLOGY

466.—ΑΛΛΟ

Τίας ὁν ἔποι λόγους Ἀλκηστής, τοῦ Λάρητον ζεύκετος
λέοντα καὶ κάπρον εἰς τὸ δχυμα
Ἡροφέης κλυτὰ ἔργα τεὴν ἐστεψαν ἀπίρημη,
καὶ τύμφην βούσσων ἀριστοπόνοις ὄμεναισι.

467.—ΑΛΛΟ

Τίας ὁν ἔποι λόγους ἡ Ηγλεῖς ἀσπίδα ὅπι ἀπόμαχος
ἐστιν Ἀχιλλεύς
Ηγλαῖες σκοπιταί, κουροτρόφητ, εἶπατο παιδί,
ἢ Χείρων ἐδίδαξεν ἀρτσείειν ἐνὶ χάρυψῃ
μῆντιν ὑποπρῆψαι καὶ λοίγων ἔχθοις Ἀχαιοῖς.

468.—ΑΛΛΟ

Τίας ὁν ἔποι λόγους ἡ Ήρα ἀπότελεθάτες Ἄριστόντος
Σῆς ἀρτῆς λέροῦτι καλὺν ἀπεισώκεν ἀμοιβὴν
οὐς γρείτης, Ἡρακλεῖς, ἐπεὶ πόρος ἀσπετορ οὐχος
ἀνεραπτινοῖσεν ἀγεν μετ' ἀπειρωτα κύκλον ἀθλῶν.

469.—ΑΛΛΟ

Εἰς τὸ αὐτό

Σοὶ χαῖ περ ἔξετελεστε πόρος καὶ ἀθέσφατος ἴέρως,
γνοοιν ἔχειν πολιόλιθον, ἢν οὐ πάροις ὅλαχειν ἀνηρ,

470.—ΑΛΛΟ

Τί ἀν ἔποι Ἀχιλλεύς πρὸς τὰ Λιοντα φιλοθήμην
Οὐθέμις ἐν φθιμένοισιν ἔχειν κότον ἀλγεα γαῖης
καλλείφας ἀρίπαξε τενν φίλον οὐ γὰρ Ὁδυσσεὺς

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466.—ANONYMOUS

*What Alcestis would say when Admetus yoked a
Lion and Boar to his Chariot¹*

GREAT deeds of valour crowned thy chariot, and with excellently composed wedding hymns men celebrate thy bride.

467.—ANONYMOUS

*What Pelus would say on hearing that Achilles
absented himself from the Battle*

YE peaks of Pelias, who nursed him, tell my son, whom Chiron taught to be first in battle, to cast off his wrath and fatal enmity to the Greeks.

468.—ANONYMOUS

What Hera would say when Heracles was deified

Thy father, Heracles, has well rewarded thy valiant toil, since labour can bring to men unsurpassable renown after an infinite round of labours.

469.—ANONYMOUS

On the Same

LABOUR and immense toil procured thee the favour of occupying a blessed seat that no man reached before thee.

470.—ANONYMOUS

What Achilles would say to reconcile Ajax with Ulysses

It is not permitted to nourish ill-will among the dead. Now thou hast escaped the sorrows of earth, love thy friend; for Odysseus did not sin against

¹ Pelias had promised his daughter Alcestis to whoever could do this.

GREEK ANTHOLOGY

ἥλιτεν εἰς σὲ θέλωρ, βριαρὴ δέ σ' ἐπεφίεν Ἀθηνῇ,
Ζεύς τε πατήρ, καὶ Μοῖρα, καὶ ἡσάφοιτις Ἐρυρίς.
αἴθε δὲ τείχεα ρῆψεν ἐς ἀλμυρὰ βέρθεα πόγτου 5
εἰς Θέτις, καὶ νεῦκος ἀπέσβεσε σεῖο μενοινῆς.

471.—ΑΛΛΟ

Τίτας ἢ ἔποι λόγοις Νέστορος ἀντίτος Ὁδυστέα
ἐπανελθόντα

Ἐσθλὸς ἀνὴρ φύγε πόγτοι ἀπηγέτα καὶ μετὰ μόχθου
ἐς πάτρην ἀφίκανεν, ἵμον δέ κε φέρτερος εἶη,
εἰ δέδασις πτόλιάς τε καὶ ἥφεια καὶ νόον ἀνδρῶν.

472.—ΑΛΛΟ

Εἰς τὸν αὐτὸν Ὁδυστέα

Πολλὰ καριών τόστησεν ἀνὴρ τλίθυρος Ὁδυστέος,
ἀλλ' ἵμητης κλέος ἔσχεν ἀνὰ χθόνα καὶ κατὰ πόγτον
ἀνθρώπων ἵστομέντοις δει πτολ/περθος Ὁδυστέος.

473.—ΑΛΛΟ

Τίτας ἢ ἔποι λόγοις ἢ Αγαρέμων κατοπλακτέτος
Ἄχιλλέως

Διεῖς ὄφρυνόσσα κατίμπει, ὅρτι εἰ πᾶσαν
ληδόνη Δαναοῦσι θεός πάμετ, ὄπωπότ' Λχιλλέος,
μῆρην ἀπορρέψας, φθιαγμοφα χεῖρα κορυτσεῖ.

474.—ΑΛΛΟ

Τέ δέ ἔποι Εὐλοΐδος θεῶν τῷ Τελόην ἢ Φίρορ
Οἰνοτείρα σὺν καλλος, ὅπει Διός ἐσει γειθλη,
εἰσομένη γὰρ ἀγριλημα διστριφής· ἀτρεκίως δέ

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thee of his own will, but the strong hand of Athena killed thee, and Father Zeus, and Fate, and the Eriny's that walks in darkness. Would that divine Thetis had cast the armour into the salt depths of the sea, stilling the strife of thy heart.

471.—ANONYMOUS

What Nestor would say on learning of Ulysses' return

THE good man has escaped the merciless sea, and after toil has reached his fatherland, and he must be my better, as he has become well acquainted with cities and customs and the minds of men.

472.—ANONYMOUS

On Ulysses

It was after much toil that long-suffering Odysseus came home; yet Odysseus, the sacker of cities, surely has great fame on land and sea among men of future times.

473.—ANONYMOUS

What Agamemnon would say when Achilles was armed

BEETLING Ilion is fallen, and God has given it a prey to the Greeks now that Achilles has cast off his wrath and arms his murderous hands.

474.—ANONYMOUS

What Idothea would say on seeing Helen in Pharos¹

I pity thy beauty, since thou art the child of Zeus. For I see a god-nourished form, and verily thou wast

¹ According to the story followed by Euripides in his *Helena*, the real Helen was in Egypt during the Trojan war.

GREEK ANTHOLOGY

Τρωσὶ τε καὶ Δαναοῖσι μάχη δεκέτηρος ἐπύχθη.
ποῦ Διὸς αἰγρόχοιο, τοῦ γενετῆρος, ἀρωγαῖ;
ἔμπης ἐ ὥρχεο θᾶσσον, ἀπίμωτα νόστον ὁλῶντα
Εἴδοθής ἴστητι, κακῆς ἐπὶ γάτα θαλίσσης. 5

475.—ΑΛΛΟ

Τίς αὐτὸν εἶπεν λόγιος, Ἐλέη οὐκ ἤβατα τοῖς Μακεδοῖς καὶ τοῖς
Ηάριδα μονομαχοῦντας

Εὐρώπης Ἀσίης τε ἑορισθείες βασιλήες,
ἵμητις ἀμφοτέραισιν ἐπὶ ξυροῦ ἰσταται ἄκμης,
τίς κερ ἐμὲ τλιθύμος ἔλοι ὅντος προς ἀνοίγεις;
Ζεὺς δὲ πατὴρ δικάσσεται, ἀγενθὲ δὲ Κυπρομακίης,
μή πάλιν ἄλλος ἔλη με γαροκλοπος, αἰτχος
Ἀχαιοῖς. 5

476.—ΑΛΛΟ

Τίς αὐτὸν ἐκτοξεύει, τοῖς Πατρούλοις ρήσεις τοῖς
βαστάσαι τὸ δόρυ Ἀχιλλέως
Ἐξημίωσας ἀσθενῶν τὸν Ἐκτορα
φέρεις γὰρ ἡμίτιν ἀλλιπῆ σκυλεύματα.

477.—ΑΛΛΟ

Τίς αὐτὸν οὐ φέρει, τοῖς Τυλέδοις πειδανθείτος ιππὸς τῆς
ἀρπέλον

Ἀρπέλε, τί πριβαμεν, ὅταν Δαφναῖος Ἀπόλλων
τοῦρθον ἐμον κλίνῃ οἱ Ἀλεξανδροι βελέμυσον;

¹ See *Il.* iii. 324 seq.

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the cause of the ten years' war between Greeks and Trojans. Where is the help of aegis-bearing Zeus thy father? But go soon on thy way, making, by the kindness of Idothea, a safe voyage home over the back of the cruel sea.

475.—ANONYMOUS

What Helen would say on seeing the Combat between Paris and Menelaus¹

Ye warlike kings of Europe and Asia, for both of you it stands upon a razor's edge, which of you long-suffering men shall take unhappy me to wife. Let Father Zeus decide, but without Aphrodite's help, lest another thief of wedded women steal me, a disgrace to Greece.

476.—ANONYMOUS

What Hector would say when Patroclus could not lift the Spear of Achilles

Thy weakness has defrauded Hector, for thou bringest me defective spoils.

477.—ANONYMOUS

What Thetis would say when Telephus was tripped up by the vine²

VINE, what shall I do when Daphnaean Apollo lays low my vine-branch by the arrow of Alexander?

² Telephus, tripped up by a vine-branch, was overtaken and slain by Achilles. Thetis here foretells the death of Achilles.

GREEK ANTHOLOGY

478.—ΑΛΛΟ

Τί ἀν σῖπει ὁ Πρίαμος, τῶν Ἐλέων ὑδάτων βιαλήριν τῶν
Ἐλλησιν, ἵνα ληφθῇ Τροία

Τὰ ἔωρα λαμπρὰ πρωτόφερες τῇ πατρίστι.

479.—ΑΛΛΟ

Τί ἀν σῖπει Ηερκῆς μετὰ τὴν ἀπόριτην τοῦ κύτου, τῆς
Ἀνδρομέδας μὴ θελούσης αὐτὸν λαβεῖν

Σεῖο γάρ πέτρωσεν ἀμείδιχα δέσμια πέτρης,
καὶ λίθοι ἐκτελέσεις τεὸν δέμας ὅμιλος Μεδούσης.

480.—ΑΛΛΟ

Τί δι σῖπη Ιπποδίρεων μετὰ τὴν ἀπόριτην τοῦ Ολυμπίου,
Πέλοπος μὴ θελήσαντος αὐτῷ λαβεῖν

a. Ἀπεστράψῃς νῦν, ὡς λαζῶν ἔξοντιαν
c. παντη γὰρ οὐ πέφυκε αὐτῷ χέπτεν Ερως
"Γενός γὰρ ἄλληρος ἀνταπείθεται τρίβοι.

481.—ΙΟΤΑΝΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Βραδύτερον παρελθόντος

Ἐσπίπτος μὲν ἀδίμασσεν ὄμοι καὶ πρώτος ὑπερος,
ὅς μεν επιθρίτας, ὃς δὲ μὲν εὐλέσας
ἄντες ἀμφιστέρων ὁ μὲν ἐρρέτω, ὃς δὲ παρείη
ἴλαος, ὥραίν μέτρον ἐπιστάμενος.

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478.—ANONYMOUS

*What Priam would say when Helen advised the
Greeks how to take Troy*

SPLENDID is the gift thou offerest thy country.

479.—ANONYMOUS

*What Perseus would say after slaying the Monster,
when Andromeda refused him*

THE cruel fitters of the rock have turned thy heart to stone, and now let the eye of Medusa turn thy body, too, to stone.

480.—ANONYMOUS

*What Hippodamia would say after the Death of
Oenomaus if Pelops refused to marry her*

Hippodamia. Thou turnest thy back on me now thou hast liberty to enjoy me. *Pelops.* Yea, for Love does not go hand in hand with such liberty. Love walks in another path.

481.—JULIANUS SCHOLASTICUS

(When he came too late to lecture)

BOTH evening sleep and morning sleep overcame me, the latter having been too heavy and the former not having invited me. Let morning sleep begone and evening sleep come in kindly wise, knowing the just number of hours.

GREEK ANTHOLOGY

182.—ΛΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Οὐτέ αὐτὸν περόποι, εἰ καὶ μέγα μέχαρεν ἔργον,
 οὐτέ τις εἰς μημονὴν δηρὸν ἐπερχόμεθα
 οἱ οὐδαμοί, καὶ μέγεντες, ἀναπνεῖσθαι εἰς μόνον,
 ὡς Λέβις εἶπεν ἄντερ, τοῦτ' ἀεάμαρτι μέγι.
 ἔργον γὰρ Ζήνοντα πολιτεούμενον βασιλῆα, 5
 ποίησιν ἀδημίστων ἐκτελέσσεται κίνησι,
 τοῦτο ποικιλότερος ἔχει θεῖος, οὐτ' ἀπὸ λευκοῦ,
 τοῦτο καὶ ὀπισθιόληψις ἐστὸν ἐρχομένου,
 ἵππος ἀρφίσαντος ἴσας ἐγενέκατη φύ¹ 10
 ἀστεριώντος μητρὸς σοῦμπον ἔχει τόνο, μηνὶ ιδα δὲ ἄλλην
 ψῆφον τὴν πυράτην ἀπ' οὐ πεσκεῖ οὐδεῖς.
 ἄλλα μέδας ἔτετας μὲν ἐν ὥροισιν τῷ περιττῷ λίπε χώρῳ
 καὶ λόγτας ἔτερας ἐσθίστη ἐπεκάτην· 15
 ἀρφὶ σωσίσκατον εἴ τέπεπτον ἐκδειν ἄλλα,
 καὶ τριπολικάτῳ ψῆφος ἔνειτο μία·
 οὐδὲ τοις λευκοῖς στοκάστροις ἄλλα καὶ αὐτῷ
 ἴσας ἔμινε τύπος πετεπικαίσκατον,
 αἰτωλακαίσκατον πανορμίος εἰσέτι δὲ ἄλλας 20
 οὐχεὶς ἔτηδας τίτρατος ἐκ πυράτον,
 αὐταῖς ἀναξ λευκοῖς λαχῶν σημιῆα πεσσοῦ,
 καὶ τοὺς στομαῖην οὐ τοίσιν παρίσα,
 τριχθαῖς ἀδικητα βαλάντη ψηφίας ἀπ' ηθμοῦ,
 πυργοῦ ἐνρατῶν κλίρακι κενθομένη, 25
 ταῦται δὲ καὶ πάτερ κατιγραγεῖς αἰτίκα δὲ δεκτὸν
 ἀγραῖς οὐχεὶς ὅλας πρωτεῖ μετεσπέρας.
 ταῦται διεργεῖτε πάντες, ἐποὶ καὶ κούρασος αὐτοῖς
 πεπτοῦ τας ἀλόγους οὐχ οὐ πάλινξε τίχας.

¹ The first seven metra have borne some resemblance to the first in measure. At least eight more have also easily produced

482.—AGATHIAS SCHOLASTICUS

WE Mortals of no account, even if we perform great deeds, do not survive long in the memory of anyone: but as for the great, if they do nothing, if they only breathe, as the Libyan said, it is engraved in adamant. For instance Zeno, the lord and emperor of our city, while in the middle of a game played with the capricious dice, found himself in this complicated position: when of the white men who were on their way back, the sixth line contained seven, the ninth one, and the tenth and summus two each, while the line after the summus had two, and the last piece was on the *divus*. Black had two on the eighth line, and as many on the eleventh; on the twelfth were two, and one on the thirteenth. There were two on *Antigonus* and also on the fifteenth and eighteenth, and the fourth line from the last (the twentieth) also had two. It was the king's turn to play for White, and not seeing the trap in store for him, he cast the three dice from the wooden box with its hidden ladder, and threw two, six, and five, so that at once he had eight single pieces in all which had formerly been next others (?). Avoid backgammon,¹ as the king himself did not escape from its blind chance.

by the break-up of the three pairs, the single on the “*divus*” for some reason not being moved forward.

GREEK ANTHOLOGY

483.—ΑΔΗΛΟΝ

Ἐκ φονίων Ηεροῦν φόνιον φυτὸν ἥγανε Περσίς,
παιδὶ Θεοφράστου τοῦ θαύματον πρέβασιν.

484.—ΙΑΛΛΑΔΑ

Ἄσκον τῶν ἀέρων ἔλαζέν ποτε ὄφρον Ὁδυσσεὺς
πόντον ἐπιπλείσθη. χρῆμα γὰρ ἦν τι μέρη,
ἄλλ' ἐρις Λιόλος οὐτος ἔχων ἀνεμόδιον ὄπορο,
ὅρνεον ἐκπέμπει τῶν ἀνέμων γεμίσας.
πνεύματα μοι περιντά, φίλος, ταῦτα πνεύματα
πέμπεις·
οὐέτι εναραι τί φαγειν θλιβομένος ἀέρονς.

5

485.—ΙΑΙΟΔΩΡΟΤ

Ταῦ Θέτιν ἀέλιο, χρυσούθειρα Θέτιν,
Νηρέος ἀλιγίταρ εναλίον κόραν,
τὰν Δίος ἐνεσιρ Ιηλέι γημαρίαν,
τὰν ἀέλιος ἀγλαῖαν, ἀρετόν, περ Ηαφίην
ἢ τον ἐμπριανή, τον δὲ Λρεα πνολέμων.
Ταῦλος ἀστεροπάν, ἐζέτε σερ λαγρίσων
οὖσα Λχιλληρα, τοῦ κλείσιον οὐράνιον
τῷ ιπο Ηιρρα τόκει τάσσα Νεοπτόλεμον,
περατέποδιν Τρίσιν, βισιπόλει Δαράν.
ἴδικοις ἥρως ἄμπτ Νεοπτόλεμε,
δλβιε, Ηιθιάλι τύν χθονί κενθόρειν·
οὐχισού δὲ εὑρετον τάνει θυμπολίην,
τὰν δὲ ἀπέρικε δόσις ἀμετέρας πόλιος,
τὰν Θέτιν ἀέλιο, χρυσούθειρα Θέτιν.

5

10

10

THE DECLAMATORY EPIGRAMS

483.—ANONYMOUS

On a Child who was poisoned by Peach¹ Kernels

FROM the murderous Persians Perseus brought back a murderous fruit which caused the death of Theognostus' child.

484.—PALLADAS

ODYSSEUS once, when sailing on the sea, received as a gift a bag of winds—a very valuable thing. But this my Aeolus of the windy heart sends me a fowl stuffed with wind. You send me winged winds, my friend, yes wind, and I can't eat compressed air.

485.—HELIODORUS

(*From his Aethiopica, iii. 2*)

I SING Thetis, golden-haired Thetis, the immortal daughter of the sea-god Nereus, who by the counsel of Zeus wedded Peleus, the glory of the sea, our Aphrodite, her who bore from her womb the raging spearman, the Ares of war, the lightning of Greece, divine Achilles, whose glory reaches to heaven. By him Pyrrha bore Neoptolemus, the sacker of Troy and saviour of Greece. Be gracious unto us, blessed hero Neoptolemus, now lying in Delphian earth; receive favourably this sacrifice and ward off all fear from our city. Thetis I sing, golden-haired Thetis.

¹ = Persicum malum.

GREEK ANTHOLOGY

486.—ΠΑΛΛΑΔΑ

Τὴν λαπάραν, τὴν αὐτὸς ἀποσφίγξας ἀποπέμπει,
εἴρητε οὐ πᾶς λύσας φῦσαν ὑπηρέμοι.

487.—ΤΟΥ ΑΥΤΟΥ

Βρόματι ματ χοίρων συκιζομένων προέθηκει,
ξηρῶν, εὐφαλέων, Κυπρίσθει ἐρχομένων.
ἄλλ' ἐμὲ συκωθέντα μαθὼν ἡ σφάξοι ἔτσι μως,
ἡ σβίσοι ἐκ έλφης νύματι τῷ Κυπρίῳ.

488.—ΤΡΤΦΩΝΟΣ

Τήρπης εὐφόρμιγγα κρέκων σκιδεσσοτει ἀπεὶ
κάτθαι¹ τερεστησας ἐν Δακέδαιμονοις,
οὐκ ἄρη πληγής, οὐδὲ ἐν βίλαι, ἀλλ' ἐν αὐτῷ
χιλια. φέν προφάσεων οὐκ ἀπορεῖ θάρατος.

489.—ΠΑΛΛΑΔΑ

Γραιματικοῦ θηράτηρ ἔτεσσεν φιλοτητι μηρέσσα
παιώνιον ἀρσενικόν, θηλυκόν, οὐδέτερον.

490.—ΗΛΙΟΔΩΡΟΤ

Παττάρβητο φορέσσα πνύσ μή τάρβει ἐρωτη
βρυτίος Μοίρας καὶ τάξικητα πλει.

491.—ΘΕΩΝΟΣ

Μορόστιχος εἰς τὴν ἐβδομάδα
Ζεύς, Ληγῆς, Ηφέιη, Μήτη, Κρόνος, Ήλιος, Ερμῆς.

¹ A sort of haggis.

A *diffusor*.—Something thrown a lie into his mouth as he was singing, and this killed him.

THE DECLAMATORY EPIGRAMS

486.—PALLADAS

WHEN my slave untied the paunch¹ you sent me, after tying it up yourself, he found it to be a bellows full of air.

487.—BY THE SAME

You served me the food of fig-fattened pigs from Cyprus, dry and thirst-provoking. But when you find me sufficiently fig-fattened, either kill me at once or quench my thirst with Cyprian wine.

488.—TRYPHO

TERPES,² harping beautifully at the Carneian feast of tabernacles, died . . . among the Lacedaemonians, not wounded by a sword or a missile, but by a fig on the lips. Alas! Death is never at a loss for occasions.

489.—PALLADAS

A GRAMMARIAN'S daughter, having known a man, gave birth to a child which was masculine, feminine, and neuter.

490.—HELIODORUS

(*From his Aethiopica*, viii. 11)

WHEN wearing the stone Pantarbes (Fear-all), fear not the force of fire. The unexpected³ is easy for the Fates.

491.—THEON

A Monostichon on the Days of the Week

JOVE, Mars, Venus, Moen, Saturn, Sun, Mercury.

¹ i.e. the paradox that the stone is called “Fear-all,” and yet fears not fire.

GREEK ANTHOLOGY

492. *<Εἰς σκεύη> στρατιώτου*

Κέποι ὁ ἄμυν σάλος, ἵγχος, πάκων, θωρηξ, κόρνος,
ἴππος.

493.—ΑΛΛΟ

Λοστίς, τοῦξα, φέλεγνα, κέρας, ξίφος, ἀλκιμαν ἵγχος,

494.—ΑΛΛΟ

Τόξο, αΐδη, πίση, κυνέη, ἔσρι, φιλογνία, θωρηξ,

495.—ΑΔΕΣΠΟΤΟΝ

Ἐλλάδος ἐπιτήρης, ἀρμένες ἀγροτῆς,
μορένη πτοτα φέρατη, ἀλεκτροςοινη γυναική,
θηλετερη μέσαριντη, τὸν οὐκτάρη φύτος Ἐκταρη.

496.—ΑΘΗΝΑΙΟΤ

ΩΣ Δημοσιον ρυθμον εἵσομανες, ἡ παταριτα
βέρματα ταῖς λεπτῖς λιθέματα σελίσιη,
ναὶ ἀρετον φυχῆς ἀριθμον μόνων οὐκαντα ἀνέρων
μονιμον καὶ διστον μεστον καὶ πόλιτος,
σαρδίνον ἐλευπαθημον, φίλον τέλον, ἀνθεράσιν ἀλλοις, 5
η μία τῶν Μηνίους γένεσε θυγατέρων.

497.—ΚΡΑΤΗΤΟΣ

Ἐγωτα παντι ληρός οὐ δέ μοι, χρόνος,
δια το μοδε ταῖτα τὴν φλέγη σβίσιη,
θεραπεια σπι τα λαπται ἡρτφατη μηράχη.

Sayers, in Wellesley's *Anthologia Polyglotta*, p. 187.

THE DECLAMATORY EPIGRAMS

492.—ANONYMOUS

On a Soldier's Arms

TOGETHER lay shield and sword, arrows, cuirass,
helmet, horse.

493.—ANONYMOUS

Another

SHIELD, bow and arrows, helmet, sword, strong
spear.

494.—ANONYMOUS

Another

ARROW, bow, shield, helmet, spear, sword, cuirass.

495.—ANONYMOUS

(*Spoken by Agamemnon*)

DWELLERS in Greece, noble chieftains, place no
trust any longer in perfidious women. A woman
overcame me, whom my foe Hector slew not.

496.—ATHENAEUS

HAIL! ye who are learned in the Stoic lore, ye
whose holy pages contain the very best of doctrines,
that virtue is the soul's only good. This is the only
doctrine that saves the lives and cities of men. But
indulgence of the flesh, an end dear to others, is only
approved by one of all Mnemosyne's daughters.¹

497.—CRATES

HUNGER puts an end to love, or if not hunger,
time. But if neither of these put out the fire, the
only cure left for you is to hang yourself.

¹ *i.e.* Erato.

GREEK ANTHOLOGY

498.—ΑΔΗΑΟΝ

Μὴ θάπτειν τὸν ἄθαπτον, ἵα κυσὶ κύρμα γρέσθαι
γῆ πάντων μήτηρ μητροφθόροις οὐ δέχεται ἄγρα.

499.—ΑΔΗΑΟΝ

Σιγαλέως φέρεται πολιὸς χρίνος· ἀλλὰ παρέρπων
καὶ φωνᾶς κλέπτει φθεγγομέρων μερόπων,
καὶ μὴ φαινόμενος τοὺς φαινομένους ἀφαινίζει,
καὶ μὴ φαινομένους εἰς φανερὸν προφέρει.
ὁ ξωῆς ἀφριστος ἐν ἀθρόποισι τελευτῇ,
ἴμαρ ἐπ' ἔμαρ ἀεὶ πρὸς ξόφον ἐρχομένων.

500.—ΑΛΛΟ

Μηκέτι κληρονόμους ὄφοιδίξετε φίγγος ὄφωντας
τοὺς ἐ ἀποθριάσκοντας κληρονόμους λέγετε,
οἱ τῶν κληρονόμων γένεις μίγα κίριος ἔχουσι,
τὴν ἀιαχόρητην τοῦ μορφοῦ βιότου.

501.—ΑΛΛΟ

Τὴν πόλιν οἱ γένεις πρότερον ξῶταιν κατέλειψαν
ἴμεις δὲ ξῶντες τὴν πόλιν ἐκβέρομεν.

502.—ΙΑΛΛΑΔΔΑ

Κορεῖτον μοι δεῖ· τὸ εἰ καὶ διτον πάθεν ἰσχει
τοῦνομα; τῆς διωνίς ἐστὶ γὰρ ἀλλότριον
τῆς τῶν Τελλήμων εἰ Ρωμαϊκῶς δὲ καλεῖται,
αἵ τος ἀν εἰσεῖς, Ρωμαϊκώτατος ὅν,
ακ ἴασσον αὖτις μοι τοῦτον τὸ γάρ κατέλογον μέγιστην 5
τοῦ σπονδάχου χρῆσται τοῦτο, λέγουσι, ποτοῦ.

THE DECLAMATORY EPIGRAMS

498.—ANONYMOUS

On a Persian

BURY not the unburied ; leave him to be the prey of dogs. Earth, the mother of all, will not receive the man who defiles the bed of his mother.

499.—ANONYMOUS

GREY Time goes along in silence, but as he creeps by he steals the voices of speaking men. Himself unseen, he makes the seen unseen and brings the unseen to light. O undetermined end of the life of men who day by day advance towards the dark !

500.—ANONYMOUS

No longer call the living heirs, but call the dead heirs. The dead are now heirs, and gain a great inheritance, departure from this wretched life.

501.—ANONYMOUS

On an Earthquake

THE dead used to leave the city alive behind them, but we living now carry the city to her grave.

502.—PALLADAS

I REQUIRE "conditum."¹ Where did "conditum" get its name from? for it is alien to the Greek tongue. If it is a Latin word you will know, who are such a good Latin scholar. Prepare it for me, then, for the malady of the stomach from which I suffer requires this drink, I am told.

¹ Wine spiced with honey and pepper.

GREEK ANTHOLOGY

503.—ΤΟΥ ΑΥΤΟΥ

Οὐκ ἀλόγως ἐν διξύφοις δίναμιν τινα θείαν
εἶναι ἔφην. χθίς γοῦν ἡξίζυφοις ἐν χρονίᾳ
ἱπτάλφε κάμποντι τεταρταῖψ περιῆψα,
καὶ γέροντεν ταχέως, οὐδὲ κρότων, ὑγροῖς.

504.—ΑΔΗΛΟΝ

Eis tās Moúras

Καλλιόπη σοφίῃ τῷρατέος εὑρίται ἀστέησ.
Κλειτον καλλιχόρου κιθάρης μελιηδέα μολπήν
Εὐτέρπη τραγικοῦ χοροῦ πολυηχέα φοιτήν
Μελπομένη θυητοῖσι μελιθροῖσι θυρητοῖσι εἴρει.
Τερψιχόρη χαρίσσα πόρεν τεχνήμα τας αὐλοΐς
ὕμνοντος ἀλαράτων Τραπετώ πολυτέρπεας εὑρει
τέρψιας ὄρχηθροι Πολύμυτα πάνσιοις εὑρει
[άρροντιν πάσχει Πολύμυτα οὐκετέστειλεις]
Οἴραντη πόλον εὑρει καὶ οὐρανίων χορὸν ἀστρονῶν
κομικοῦ εὑρει Θάλεια βίον καὶ ιθαία κεδνά. 10

505.—ΑΛΛΟ

Eis tās aítas

Οὐκ ἵε Τερψιχόρη ὁ ζωγρίδας, ἀλλ' ἐπο τέχνας
ψευθεται ὁ θαλμούς μικέλον ἀπροκτόν.

Εἰ ποτε τερψιχόρο, φίλος, φίλομητος ἀκοίνης,
τῷρε Τραπετώ θαίμηζε τόσης εύσημα τέχνης.

Εὐτέρπη δοκιμεσσι πολυτούτοισι λιγαίνει,
περιῆμιτ σοφίῃς ὀχετηγοῖς ἐπιτπειροῦσα μελισσῆς. 5

THE DECLAMATORY EPIGRAMS

503.—BY THE SAME

I WAS not wrong in saying that there is a divine virtue in *dizyphi*.¹ The other day at least I applied a *dizyphos* to one suffering from a chronic quartan ague, and he became at once as fit as a dog-tick.

504.—ANONYMOUS

On the Muses

CALLIOPE discovered the art of heroic verse; Clio the sweet music of the lyre which accompanies the dance; Euterpe the sonorous voice of the tragic chorus; Melpomene found for mortals the honey-toned barbitos, and charming Terpsichore gave us the artful flute; Erato invented cheering hymns to the gods; learned Polymnia the joys of the dance; Urania discovered the pole and the dance of the stars of heaven, and Thalia the plots and good moral teaching of comedy.

505.—ANONYMOUS

On the Same

THE painter never saw Terpsichore, but owing to his art the image deceives our eyes by its truth.

If, my friend, you ever hear the lyre that cheers the heart, admire Erato, who possesses such skill.

Euterpe shrills on perforated reeds, scattering on them and forcing through them the spirit of the skilled bee.

¹ An unknown word, but possibly another form of ζιζυφος, the fruit of the jujube-tree.

GREEK ANTHOLOGY

Κωμικὸν ἀμφιέπω Θάλεια μέλος, ἔργα δέ φωτῶν
οὐχ ὄσιων θυμέληστι φιλοκροτάλοισιν ἀθύρῳ.

Εἰκόνα σῆς σοφίης ποτὶσέρκεο· Καλλιόπης γὰρ
εἰκόνα σῇ κραδίῃ λαμβάνε τὴν σοφίην.

Δαφνοκύματς Φοίβοια παρὰ τριπόδεσσι πολεῖσι
Κλειώ, μαντοπύης Μούσα καὶ ἴστορίης.

Οὐρανή ψῆφοι θεορρήτῳ τινὶ μέτρῳ
ἀστροφηνὲς εἴσαιξα παλινδίνητον ἀνάγκην.

Σκίτσον χαλκοίφωνον ἐπισπόχουνταν ἀπόδην
Μελπομένη, ἔρατῆς ἵτορα εἰπίης,

Συγῷ, φθεγγοισιν παλαμῆς θελξίφρονα παλμόν,
μηματι φωνήσαν ἀπαγγελλούσα σιωπήν.

506.—ΠΛΑΤΩΝΟΣ

Ταῦτα τὰς Μούσας φασίν τινες· ὡς ἀλεγάρως·
ἡγίδε καὶ Σαπφὼ Λεσβίθεν ἡ δεκάτη.

507.—ΚΑΛΛΙΜΑΧΟΥ

Ηπιάδαι τὰ τ' ἔμετρα καὶ ὁ τρίτος· οὐ τὸν ἀποδῶν
ἔχοντα, ἀλλ' ὅπερα μη τῷ μελιχρότατον
τῶν ἐπίων ὁ Σολεὺς ἀπεμιξέστω· χαίρετε, λεπταί
ἴστες, Ἀριτοῦ σεμβολῶν ἀγραπτίης.

¹ This refers to pantomime or, as we should now call it, "ballet."

THE DECLAMATORY EPIGRAMS

I, Thalia, am concerned with comic verse, and I present in play, on the scene that loves the castanets, the actions of immoral people.

Look on the image of thy wisdom ; for thy heart should conceive Calliope's image to be wisdom.

I, Clio, dwell by the laurelled tripods of Phoebus, the Muse of prophecy and history.

I, Urania, through calculations revealed by God, teach the recurring necessity of the stars' motions.

Look on Melpomene, skilled in lovely eloquence, giving force to brazen-voiced epic song.

I, Polymnia, am silent, but speak through the entrancing motions of my hands, conveying by my gestures a speaking silence.¹

506.—PLATO

SOME say the Muses are nine, but how carelessly ! Look at the tenth, Sappho from Lesbos.

507.—CALLIMACHUS

On the Phaenomena of Aratus

THE rhythm and the manner are Hesiod's. He of Soli took as a model not the worst of poets, but, I am afraid, the most honeyed of his verses.² Hail ! delicate phrases, the monument of Aratus' sleepless nights.

² It is difficult to see the point, but I do not venture to adopt Toup's μη κακός, "not the most honeyed." The reference is to Hesiod, *Works and Days*, 383 seq.

GREEK ANTHOLOGY

508.—ΠΑΛΛΑΔΑ

"Οταν θέλη τις ἡμέραν ἔστιν καλήν,
συντυχάων σοι γίνεται καλύμενος;
τούτωντον δὲ καὶ τις εἰ θέλει παθεῖν,
μὴ συντυχάων σοι γίνεται κακόμενος,

509.—[ΑΤΣΙΣΤΡΑΤΟΤ]

Κολαῖος δὲ γυναικες ἐμετροῦσι φρύξοντι.

510.—ΑΔΗΛΟΝ

Εἶπε Κριτονίας με, Σύλλογον ἀνεψιον: ἕστιδην
Μελινηρ πλεισθῆν ἀνέρος ἔρωτον παλάμιας.

511.—ΑΔΗΛΟΝ

Χιτώνη ψεύτα Πατέων ἀκέλλεντε με χρωσφ
απολλειρ ἀριοφεντίου, εὐλεπτα ει χάρων,
ούτεκεν εἴ διέθετο τοῦτο ει θυμός τοι, περ.

512.—ΑΔΗΛΟΝ

Eis βίβλον

Εὔπειρος Ηροτοτο δενερμεος ὄρμα βίβλον
Φελοτίου γραψινεσσι ει αντρεια βιβλεα μύθων,
τοπονον Λίπανισσι ει ει γαλε, ιλαος ειης.

513.—ΚΡΙΝΑΓΟΡΟΤ

Δημοσιον ει πολλοῖσι διτράπες, οἵτια Μέγανδρος
εγγένει, ή Μανελον αὐτο μή η Χαρίτων.

¹ From Herodotus, viii. 96. Colias was near Salamis, and the prophecy is said to have been made long before the battle. ² Critonianus was a sculptor.

THE DECLAMATORY EPIGRAMS

508.—PALLADAS

If one wishes to enjoy a happy day, meeting you makes his day a good one; but if one wishes the contrary, not meeting you makes it a bad one.

509.—LYSISTRATUS THE SEER

THE women of Colias shall cook with oars.¹

510.—ANONYMOUS

CARRONIANUS married me, Solon begat me, my name was Meltine, I was moulded by the hands of my husband.²

511.—ANONYMOUS

ASCLEPIOS ordered me in his kindness to adorn his grey locks with gold, and I gladly did it, since he deemed this service on my part to be pleasing to him.³

512.—ANONYMOUS

On a Book

TEACHER of the ruler of Rome, be gracious to me, accepting kindly the mysteries of the book of Protus, the deep words revealed by the pen of Philoponus.⁴

513.—CRINAGORAS

On an Actor

Thou didst excel in the many dramas that Menander, with one of the Muses or one of the Graces, wrote.

³ A dedication to Aesculapius after a cure.

⁴ Protus appears to be author, Philoponus the scribe of the book, but all is mysterious.

GREEK ANTHOLOGY

514.—ΑΛΛΟ

Ἐσ γάμοι εῦ ξίστεν¹ με νεοζύκτοιο Ηροκίλλης
 τὸν τυμφῶν θαλάμους αἱὲν ἀεισόμενον,
 εὐξάμενος τάδε Μῆνις ὁ κωμικός: “Ω Τμένατε,
 ἔρχοι καὶ τύμφη καὶ γαμίοντι φίλος.”

515.—ΑΛΛΟ

Τρεῖς εἰσ’ αἱ Χάριτες: σὺ δὲ δὴ μία ταῖς τρισι ταύταις
 γεννθήσῃς, οὐχ’ ἔχωστε αἱ Χάριτες Χάριτα.

516.—ΚΡΙΝΑΓΟΡΟΤ

“Ερδοτ τὴν ἐμαθέν τις,” ὅπον καὶ ὑπ’ Ἀλπιας
 ἄκρας

λιγίσται λαζίαις ἀμφίκομι κέφαλαις,
 φωμῆς ἀπτόμενοι, φυλακας κίνας ὡς ἀλέονται
 χριογται γεφροῖς πᾶσι ἐπεστιν ὅσον,
 φυιούμενοι βιών ὀξεῖν στίβων. ὃ κακὸν εὔρειν 5
 βούτηραι Λειρίων μῆτες ἡ ἀγραθόν.

517.—ΑΝΤΙΗΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΟΤ

Ορφεὺς θύμις ἐπειθε, αὐτὸς ἐ Ορφία: Φοίβος ἐπίκα
 τον Φρίγη, αὐτὸς ἐ εἰκει μελπομένῳ. Γλαύφηρ,
 οὐγορὰ καὶ τεχνης καὶ σύμματα. αὐτὸς κεν Ἀθίρη
 ἔρριψεν λωτοὺς τοῖα μελιζομένη,
 αὐτὸς τηκιδαποτίς: ἀφιτυώσας κεν ἀεγίων 5
 αὐτὸς Πασιθέης “Τπερος ἐν ἀγκαλίαιν.

¹ I write εὖ ξίστεν for ξενεν.

¹ cf. v. 146.

In the year 27 a.c. Crisostomus accompanied Augustus on his journey to Spain, passing through Liguria.

THE DECLAMATORY EPIGRAMS

514.—ANONYMOUS

I AM the god who is always chanted in the chambers of brides, and Menis, the comic actor, polished me well for the wedding of newly-married Procilla, and sent me with this prayer: "Go, Hymenaeus, in friendly wise, to both bride and bridegroom."

515.—ANONYMOUS

THE Graces are three, and thou art one born for these three, that the Graces may have a Grace.¹

516.—CRINAGORAS

"LET every man ply his own trade," indeed. Under the high Alps the shock-headed robbers, when they have a job in hand, thus avoid the watch-dogs. They grease themselves thickly with kidney-fat to deceive the dogs' keen scent. It is more ready in devising evil than good, the Ligurian mind.²

517.—ANTIPATER OF THESSALONICA

ORPHEUS charmed beasts and thou charmest Orpheus. Phoebus vanquished the Phrygian,³ but he yields to thee when thou playest, Glaphyrus—the name⁴ suits both thy art and thy person. Athena would never have thrown the flute away⁵ had she made such music as thou, master of varied delight. Sleep himself, lying in Pasithea's arms, would awake if he heard thee.

³ Marsyas. ⁴ = refined.

⁵ Athena invented the flute, but threw it away in disgust as playing it disfigured her.

GREEK ANTHOLOGY

518.—ΑΛΚΑΙΟΤ ΜΕΣΣΗΝΙΟΤ

Μακίρου τείχη, Ζεῦ Ὀλύμπιος πάντα Φιλίππω
ἀμβατά χαλκείας κλείε πύλας μακάρων.
Χθόνιον μὲν ἔγει καὶ πόντος ὑπὸ σκήπτροισι Φιλίππων
εἰέμηται λοιπὰ δέ οὐ πρὸς Ὀλυμπον ὁδός.

519.—ΤΟΥ ΑΥΤΟΥ

Πίναι, ὅ Λημᾶς, πολὺ πλέον ή πίς Κύκλων
γησίν ἀτροφέων πλησάμενος κρέατον
πίναι, ἂς ἄφελόν γε καὶ ἔγκαρον ἐχθροῦ ἀράξας
Βρέγμα Φιλίππαιος ἐξεπιον κεφαλῆς
ἴστηρ ἑταρεῖσι παρὰ κρητῆρι φόροι
γρίζατ', ἐν ἀκρητῷ φάρμακα λιμενεος. 5

520.—ΑΛΛΟ

Ἄλκαιον τύφας ὀδύτος, ἵνε ἐσταυει δέ πλατιέ βιλλος
τίμωρὸς μυχῶν γῆς θυγάτηρα μαρτινος.

521.—ΑΔΕΣΗΝΟΤΟΝ

Εἰς Σαπφῶ παρὰ τῶν Μονσῶν

Οὐδὲ ἄρα οὐδὲ γε θλίζον ἐπὶ ωλέος, ὡς ταῦτα Μούρα
ηματι, τῷ πρώτῳ φῶς ἵδες ἀελίον,
Σαπφοῦς αὐτὸν γῆραν ἀγάναρον ἀθίτον εἶμιν,
οὐτε δέ πατεῖρα τάντοις γεινειν ἀριστοφοινάρος:
μελέψῃ δέ πατεῖται διδύμης ἀμεριστοτεί,
οὐδὲ πλευτος φύμας ἀσπειτι οὐτελαί. 5

* The epigram is of course apocryphal. Alcibiades, as the next epigram shows, was the bitter enemy of King Philip V.

THE DECLAMATORY EPIGRAMS

518.—ALCAEUS OF MESSENE

HEIGHTEN thy walls, Olympian Zeus; all is accessible to Philip: shut the brazen gates of the gods. Earth and sea lie vanquished under Philip's sceptre: there remains the road to Olympus.¹

519.—BY THE SAME

(*Addressed to King Philip, son of Demetrius*)

I DRINK, Bacchus, I drink: yes, deeper than the Cyclops drunk when he had filled his belly with the flesh of men: would I could dash out the brains of my foe and drain Philip's skull to the dregs, Philip who tastes of the blood of his friends as he carouses, pouring poison into the wine.²

520.—ANONYMOUS

On Alcaeus (probably by his enemy King Philip)

This is the tomb of Alcaeus who was killed by the broad-leaved daughter of earth, the radish, punisher of adulterers.

521.—ANONYMOUS

The Muses to Sappho

No little fame, Sappho, did Fate grant thee on the day thou didst first see the sun. For we consented that thy utterances should be immortal, and the Father of all, the Thunderer, approved. All men shall sing thee, and thou shalt not lack glorious report.

¹ Philip is said to have poisoned Aratus, among others, in this manner.

GREEK ANTHOLOGY

522.—ΛΔΕΣΗΠΟΤΟΝ

Ιλιάς, ὁ μέγα ἵρης, Οὖνσσείης τε τὸ σῶφρον
γράμμα, τὸ καὶ Τρούη θῆκεν ἵσην Ἰθάκην,
τὸν με γέροντ' αἴξοιτ' εἰς ἀεὶ νέον· οὐ γὰρ Ὁμηρον
σειρὴν ἴμετέρων ἔχεται ἀπὸ στομάτων.

523.—ΛΔΗΛΟΝ

Καλλιόπη πολύμυθε μελισσοβότου Ελικώρος,
τίκτε μοι ἄλλον Ὁμηρον, ἐπεὶ μολει ἄλλος Λχιλ-
λευς.

524.—ΛΔΕΣΗΠΟΤΟΝ

"Υμος εἰς Διόνυσον

Μέλπωμι τὸ βασιλῆα φιλεῖμον. Εἴραφιώτην,
ἄβροκόμην, ἀγροΐκον, ἀσίστην, ἀγλαόμορφον,
Βοιωτὸν, Βερύτον, βακχεύτην, βοτρυοχαίτην,
γηθόσινον, φοινίκητα, γηγανταλέτην, γελόωντα,
Διογενῆ, δίρηναν, ειθνραμβογεῦ. Διόπιστον,
Εἴνοιν, εὐχαίτην, εὐάμπελον, ἐγρεσίκωμον,
ζηλαῖον, ζαχολον, ζηλίγμονα, ζηλοῖσιτην,
ηπιον, ιέντηστην, ιέσιθρον, ιπεροπῆια,
Θυμοφόρον, Θρήικα, Θιασώτην, Θυμολέοντα,
Ἴγεσλέτην, ἴμερτόν, ἴωπλόκον, ἴραφιώτην,
κωμιαστῆιν, κεράσην, κιτσοστέιφαρον, κελαδειρόν,

THE DECLAMATORY EPIGRAMS

522.—ANONYMOUS

Iliad, thou great work, and *Odyssey*, chaste poem,
that hast made Ithaca Troy's equal, make me, the
old man, grow in eternal youth; for from your lips
flows the Siren song of Homer.

523.—ANONYMOUS

CALLIOPE, eloquent goddess of Helicon the pasture
of bees, bear me a second Homer, since a second
Achilles has come.

524.—ANONYMOUS

A Hymn to Dionysus (containing his Epithets in Alphabetical Order)

LET us chant the king who loves the call of Euhoe,
the King Eiraphiotes,¹
Tender-haired, rustic, much besung, fair of form,
Boeotian, Bromius, reveller, with vine-leaves in his hair,
Merry, productive, slayer of giants, the laugher,
Son of Zeus, twice-born, son of the Dithyramb,
Dionysus,
Euius, with lovely locks, rich in vines, awaker of revels,
Jealous, very wrathful, envious, bestower of envy,
Gentle, sweet drinker, sweet-voiced, cozener,
Thracian, thrysus-bearing, boon-companion, lion-
hearted,
Slayer of Indians, desirable, twiner of violets, hiero-
phant,
Reveller, horned, ivy-crowned, noisy,

¹ The meaning of this epithet is quite unknown.

GREEK ANTHOLOGY

Λυέων, λημαῖον, λαθικῆά, λυσιμέλιπον,
 μύστην, μαινόλιον, μεθυσάτην, μητόμορφον,
 τυκτέλιον, τόμιον, τεβριώσεα, τεβρισόπεπλον,
 ξυστοβόλον, ξυνόν, ξυδάτην, ξανθοκάρπον, 15
 ὄργιλον, ὀβριμόθυμον, ὄρέσκιον, οὐροσιφοίτην,
 ποιλυπότην, πλαγκτῆνα, πολυστέφανον, πολύκωμον,
 ρηξίνον, ράδινόν, ρίκινώσεα, ρημοφορῆα,
 σκιρτητόν, Σάτυρον, Σεμεληγεέτην, Σεμελήα,
 τερπτόν, ταυρωπόν, Τυρρηνολέτην, ταχύμηνον, 20
 ἐπιοφάβην, ὑγρόν, ὕμεριον, ὕλιερτη.
 φημομαγῆ, φρικτόν, φιλομεῖά, φοιταλιώτην,
 χρυσόκερον, χαρίεντα, χαλιέρονα, χρυσομίτην,
 ψυχοπλανῆ, ψεύστην, ψοφημήσα, ψυχοδαίκτην,
 ὄριον, ὄμηστην, ὄμετροφον, ὄμεσίδουνπον. 25
 πέλποντες βασιλῆα φιλεύτον, Είραφιώτην.

525.—ΛΔΕΣΗΠΟΤΟΝ

"Υμος εἰς Ἀπόλλωνα

Τυριώμεν Ηαῖα μέταν θεον Ἀπόλλωνα,
 ἄμβριτον, ἀγλαόμορφον, ἀσεισκόμην, ἀβροχαίτην,
 φριτίνον, Λασιλῆα, Μελαπτιχαρῆ, Βιοσιτην,
 γηθόσπιτον, γελάσωντα, γηγαντολέτην, γλυκύθυμον.

THE DECLAMATORY EPIGRAMS

Lydian, lord of the wine-press, dispeller of care,
Healer of sorrow, mystic, frenzied, giver of wine,
thousand-shaped,
God of the night, shepherd-god, fawn-like, clothed
in fawn-skin,
Spear-thrower, common to all, giver of guests, yellow-
haired,
Prone to anger, stout of heart, lover of the mountain
shade, wanderer on the mountains,
Deep drinker, wanderer, wearer of many garlands,
constant reveller,
Mind-breaker, slender, wrinkled, clad in sheep-skin,
Leaper, satyr, son of Semele,
Jovial, bull-faced, slayer of Tyrrhenians, swift to wrath,
Chaser of sleep, liquid, hymeneal, dweller in the woods,
Mad for wild beasts, terrible, laughter-loving, wan-
derer,
Golden-horned, graceful, relaxer of the mind, golden-
filleted,
Disturber of the soul, liar, bent on noise, tearer of the
soul,
Seasonable, eater of raw flesh, nurtured on the moun-
tains, making clamour on the mountains.
Let us chant the King who loves the call of Euhoe,
the King Eiraphiotes.

525.—ANONYMOUS

A similar Hymn to Apollo

LET us hymn Paean the great god, Apollo;
Immortal, gloriously formed, unshorn, soft-haired,
Stern-hearted, king, delighting in arrows, giver of
life,
Joyous, laughing, slayer of giants, sweet-hearted,

GREEK ANTHOLOGY

Διογενῆ, Διόπατα, ὄρακοντολ τοῦ, ἑαψισηρῆ, 5
 εὐλαλον, εὐρυζίφη, ἐκατηβόλον, ἐλπισομάτην,
 ζωογόνον, ζύθεον, Ζηρόφρονα, ζηλοδοτῆρα,
 ἵπιον, ἱδνεπῆ, ἱδύφρονα, ἵπιόχειρα, 10
 θηροφίγον, θαλεράν, θελξίφρονα, θελγεσίμιθα,
 λαφέτην, ἴμερτὸν, ἴητον, ἴπποκοριστην,
 κοτμοπλόκον, Κλάριον, κριτορίφρονα, καρπογή-
 νεθλον,

Λητογενῆ, λαρόν, λυρογύθεα, λαρπτέωντα,
 μιστιπόλον, μάγτιν, μεγιλίτορα, μυριόμορφον,
 νευροχαρῆ, νιερόν, νηπενθέα, νηφαλιῆα,
 ξυνοχαρῆ, ξυνόν, ξυτόφρονα, ξυρόδοτῆρα, 15
 ὀλβίον, ὀλβιοργόν, Όλύμπιον, οὐρεσιφοίτην,
 πρητίν, παρεργῆ, παναπήμα, πλουτοσοτῆρα,
 μιστιπόλη, μισόχρυνη, μηξηγόνα, μηξικολευδη,
 σιριλίσια, σφάν, σελαιψτε, εῖην, σωτῆρα, 20
 περφίχον, Τιτάνα, τελέστον, τερόντα.

ἴριαγάρην, ἴπατον, ἴψαιχειν, ἴψιερτα,
 Φοῖςον, φοιβαῖζοντα, φιλοστέφανον, φρινογήθη,
 χρυπραγόρην, χρωστον, χρισοχροα, χριστοβελητον,
 ψαλμαχαρῆ, ψιλτην, ψευσίστηνα, ψυχοδοτῆρα,
 ὁκυπον, ὁκυτῆρη, ὁκυτκοντε, ὁρεστέστην,
 ιριέφρον Παπία μέγαν θεὸν Ἀπόλλωνα. 25

THE DECLAMATORY EPIGRAMS

Son of Zeus, slayer of the dragon, lover of the laurel,
Sweet of speech, of ample might, far-shooter, giver
of hope,
Creator of animals, divine, Jove-minded, giver of zeal,
Mild, sweet-spoken, sweet-hearted, gentle-handed,
Slayer of beasts, blooming, charmer of the spirit, soft-
speaking,
Shooter of arrows, desirable, healer, charioteer,
Weaver of the world, Clarian, strong-hearted, father
of fruits,
Son of Leto, pleasant, delighting in the lyre, resplend-
ent,
Lord of the mysteries, prophet, magnanimous, thou-
sand-shaped,
Lover of the bow-string, wise, stiller of grief, sober,
Lover of community, common to all, taking thought
for all, benefactor of all,
Blessed, making blessed, Olympian, dweller on the
hills,
Gentle, all-seeing, sorrowless, giver of wealth,
Saviour from trouble, rose-coloured, man-breaker,
path-opener,
Glittering, wise, father of light, saviour,
Delighting in the dance, Titan, initiator, revered,
Chanter of hymns, highest, stately, of the height,
Phoebus, purifier, lover of garlands, cheerer of the
spirit,
Utterer of oracles, golden, golden-complexioned,
golden-arrowed,
Lover of the lyre, harper, hater of lies, giver of the
soul,
Swift-footed, swift-voiced, swift of vision, giver of
seasons.
Let us hymn Paean the great god, Apollo.

GREEK ANTHOLOGY

526.—ΛΑΦΕΙΟΤ ΜΗΤΤΑΙΝΑΙΟΤ

Κλεί, θέος, μεγάλοι πύλαις ἀκρίτας Ὄλυμπον·
φρούριτ, Ζεῦ, ζωθίαν αἰθέρος ἀκρόπολιν.
ηδη γάρ καὶ πόντος ἡπεῖζεντι δοῦλοι Ρώμης,
καὶ χθώνιοι οὐρανίοισι σῆμασι τοῖς ἀβατοῖς.

527.—ΧΡΗΣΜΟΣ

Τλητή λέων ἀγλητα πάλιοι τετληψτει θημῶν
οὐαὶς ἀνθρωποιν ἀσκόν τιστιν οὐκ ἀποτίσεται.

528.—ΠΑΛΛΑΔΑ

Eis tōr oikos Μαρίνης

Χριστινοὶ φραδότες Ὄλυμπα βούται¹ ἵχοιτε
ιεθαῖσιν ταπεινοῖν ἀπύρμαστοις αἷλοι γάρ αἴτους
χωνη φολλητι ὄρμασι φερόσθιαν δι τηρι θήσει.

529.—ΑΔΗΛΟΝ

Ἐε κλιτάριοι πόρης ἀπὸ δάφνης

Λεπτροὶ δρός δεύτεροια λέστροι τελλοῖσιν ἴτυχθηρ.

530.—ΑΔΗΛΟΝ

Eis ἀρχοντα ἀράξιον

Οὐκ εὐλαντα Τύχη αἱ παισσαρει, ἀλλ' ίτα ἐνίξη,
οὐκ ἦτι καὶ μέχρι ποι παισσει παισσει εἰναται.

¹ Imitated from No. 518, which ep.

v. 26; given in a dream to Hipparchus.

THE DECLAMATORY EPIGRAMS

526.—ALPHEIUS OF MYTILENE

SUET, O god, the tireless gates of great Olympus;
keep, O Zeus, the holy castle of heaven. Already
sea and earth are subdued by the Roman arms, but
the path to heaven is still untrodden.¹

527.—ORACLE FROM HERODOTUS²

LION, with long-suffering heart, bear the unbearable.
No evil man shall escape punishment.

528.—PALLADAS

On the House of Marina

THE inhabitants of Olympus,³ having become Christians, live here undisturbed; for here they shall not be put on the fire in the melting-pot that produces necessary small change.

529.—ANONYMOUS

On the Bed of a Harlot made of Laurel

I who fled the bed of one,⁴ am made a bed for many.

530.—ANONYMOUS

On an Unworthy Magistrate

FORTUNE did not willingly give you advancement, but to show that her omnipotence reaches even as low as you.

³ Bronze statues of the heathen gods.

⁴ Daphne fled from Apollo to preserve her chastity.

GREEK ANTHOLOGY

531.—ΑΔΗΛΟΝ

Εἰς Ἰσαίρους

Λέπας ἵστα θένοντι, ὅτερ λιχού σύνορα τοῦτο.

532.—ΑΔΗΛΟΝ

Εἰς κολόκυνθον

Εἴπερ μοι, ὁ κολόκυνθε, τίνος χάριν εἶστι μὲν τὸν
οἱ αἰγίων ἔφανη διερὸν φίλος, οὐδὲ κολοκύνθον.

‘Ο κολόκυνθος πρὸς ταῦτα

Ζῆτος ἐπομβοῖσαν τοὺς ἐπειχλεισθεῖσαν ἄραιατ,
ἵμετέρην εἶ δικούσαν ἐπει πρῶτοι τοι γενέθλην.

533.—ΑΔΗΛΟΝ

Εἰς τὸν ἀπὸ κοντοῦ κατερχόμενον θηριομάχην

Κοντοῦ διῆρε κατέπηθε, οἷμα δὲ εἰς ἄλλα βίφας
ἐνοίη πρωκτούντας, διερημένην εἶ περὶ τὴν
θηρίον ἐπερκατεῖντας διατρέπειν τὸν κατεπίπειρον
οὐδὲ λαζανόν λαμπεῖ μηδὲ λαχών εὐθυγέτε εἶ διῆρε.

534.—ΑΔΗΛΟΝ

Εἰς Ἀρτεμί

Ἄριστος ἕράνων ποιόγρανδες ἐστιν καὶ δομοῖ.

535.—ΑΛΛΟ

Κακοφυτεῖ Διονύσος ὀργαλλεῖν, πίραιος Ζεὺς,
οἱ ναέται ξείνοις, η δὲ πόλις ναέταις.

THE DECLAMATORY EPIGRAMS

531.—ANONYMOUS

On the Isaurians

THEY run equal to the winds : hence their name.¹

532.—ANONYMOUS

To a Pumpkin

TELL me, pumpkin, why even so late as this the watery tribe of cucumbers and pumpkins has not appeared.

The Pumpkin's Reply

ZEUS rained heavily and flooded the fields, which still hide our race against our will.

533.—ANONYMOUS

On a Beast-fighter who escaped by means of a Pole

A MAN fixed a pole on the ground, and throwing himself into the air made a somersault, and with his nimble feet passed over the back of the beast that was rushing at him. It failed to catch him : the people applauded loudly and the man escaped.

534.—ANONYMOUS

On Artemis.

ARTEMIS, sweating, forbodes war.

535.—ANONYMOUS

DIONYSUS glories in ivy, Zeus in the aegis, the inhabitants of this city in their hospitality, and the city in her inhabitants.

¹ *Isos*, equal ; *aura*, wind.

GREEK ANTHOLOGY

536.—ΑΛΛΟ

Ἐις Ἀλφαὶν ποταμόν

Ἄβρυχον δὲ πελάγηστι εἰς βάθος ἐπλεύειν μή.

537.—ΝΕΣΤΟΡΟΣ ΝΙΚΑΕΩΣ

Τίπτε μὲν θρυλοφάντες ἔμμιν ἀπεπαίσατ' ἀστέρις;
ἴπωσις ἵπποισιν ἔσαι, καὶ ἄνθεις ἀνέσαι
ἵη εἰ τις ἴππεισιν βεβαῖς ἀθλοφτιν δέσσω,
ἀριστερῶν ἥπαρτε, καὶ ἡ τραπεζῆς καὶ ἀνθεῖς.

538.—ΑΔΙΑΟΝ

Ἐχει τὰ κδ' γράμματα

Ἄβρυχίτων εἰς ἀ φιλαξ θηροζυγοκαρφιμέτωπος.

539.—ΑΛΛΟ

"Οροιν

Ἄβρυς δὲ ἐν προχώτης Κύκλωψ φίλοργος ἀπομεῖ.

540.—ΑΔΙΑΟΝ

Μὴ ταχὺς Πηγαλεῖται δικ' ἀμφαλοῦ εἰλος δίβλοι
τοῦφενταις γάλα τῷ συράτος ἀπραπιτός,
ορφηγ καὶ σκετος δετοις ἀλιμπετον: Λητοὶ σε μέτης
εἰσαγρίζη, φατεροὶ λαρυγγέτοις ἕρλοι.

541.—ΑΝΤΗΑΤΡΟΥ

Θεογυνῆς Ηελίου τῇ τεχνήστα κυπελλα
πέμπει χαροῦμεν εἰς αὔριον ἀρφίτην:

¹ He means that his detractors know nothing of poetry and should confine themselves to matters they understand.

THE DECLAMATORY EPIGRAMS

536.—ANONYMOUS

On the River Alpheius

WATER in the sea travelled through water without getting wet.

537.—NESTOR OF NICAEA

Why did you make a disturbance and stop my song? A rider has learnt how to ride, and a singer how to sing. But if one who has learnt riding wants to sing, he is a failure in both riding and singing.¹

538, 539.—ANONYMOUS

These Nonsense Verses each contain all the Letters of the Alphabet.

540.—ANONYMOUS

Do not rapidly unfold to the end of the roll² the book of Heraclitus the Ephesian. The path is very difficult, and all is mist and unilluminated darkness; but if one initiated introduce you, it is clearer than the bright sun.

541.—ANTIPATER OF THESSALONICA

THEOGENES sends to Piso³ the skilfully wrought bowls, and both of us together contain the heavens.

² = Latin *umbilicus*.

³ See No. 428.

GREEK ANTHOLOGY

οὐδὲ γάρ ἐκ σταύρου τετράποδα, καὶ τὸ μὲν ἥμιν
 τοις νοτίοις, τὸ δὲ ὑψηλόν τὸν Βασέδ.
 ἀλλὰ σὺ μηδέ² "Ἄριτον" ἐπιβλεπε· εἰσά γερ
 ἀμφοῖν
 μέτρῳ πιὸν ἀθρεῖς πιντα τὸ φαινόντα. 5

542.—ΚΡΙΝΑΓΟΡΟΤ

Θύμητε καὶ τέτταρες οἰαπλασθέτα πρωτόποτοις
 μῆθοι καὶ τοῖτον γρίφατε στι πλεοποιήσητε
 αἴτε αἱ γάρ λαζαφοτι, Φιλονίη, αἴτε Βαθυλλον,
 τὸν μὲν ἀνεάντην, τὸν δὲ χερῶν χαρτες.

543.—ΦΙΛΙΠΠΙΟΤ

Θεοπολίης εὐπηγος ὁ ταυρολάτης χώρος ἀνθρώποι,
 χρυσοφύλακες θύραις ὄπλοις ὀπλιζόμενος,
 κατροτυπεῖς πολοὺς ζεῦξις σκιρτηματὶ ταῖροι,
 ἀνθιβαλέντις σπενδονες πλεγμα μετωπίσιαι
 ἀνερατατοι εἰς γῆν κλίνεις ἀμα κεύρωπον ἄμμα
 θηρὸς τὴν τόσσην ἔξεκύλισε βίην. 5

544.—ΑΔΔΑΙΟΤ

Πολὺ βίηριλλει με Τρύφων ἀνέπειτε Γαλήνην
 είται, καὶ μαλακαῖς χειροῖς ἀπῆκε κόμας.

¹ i.e. each is a perfect hemisphere.

² Bathyllus was a celebrated pantomime-dancer. Philonides, it would seem, sung his pieces himself. In these pieces one singer and one dancer took all the different parts, which, of course, were played one after the other.

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We are both carved out of a sphere,¹ and one of us contains the southern constellations, the other the northern. No longer consult Aratus, for if you empty us both you see all the Phænomena.

542.—CRINAGORAS

NEVER fear, Philonides; write a piece composed for four parts or even more; for neither your singing nor the motions of Bathyllus' hands shall be lacking in grace.²

543.—PHILIPPUS

THE well-mounted troupe of bull-fighters from Thessaly, armed against the beasts with no weapons but their hands, spur their horses to run alongside the galloping bull, bent on throwing round its neck the noose of their arms. At the same time pulling it towards the ground by thus hanging themselves at the end of its neck and weighing down its head, they roll over even such a powerful brute.³

544.—ADDAEUS

On a Figure of Galene cut by Tryphon⁴

TRYPHON coaxed me, the Indian beryl, to be Galene, the goddess of Calm, and with his soft hands let

³ It is implied, of course, that the man throws himself off his horse. In Heliodorus (x. 30) the man is described as throwing his arms round the bull's neck and burying his face between its horns, and this seems to be what is meant here.

⁴ A famous gem-carver, some of whose work we possess.

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οὐδε καὶ χείλη τοτερού τοιούτα παλαισμα,
καὶ μάστοις, τοῖσιν θέλγω ἀπορεῖτο.
ηρός μοι ἡ φλοιόρη τειχυ λίθος, ὁς εἰς ἐπόρῳ
όρμηται, γυασση καὶ ταχα τηχομένη.

5

545.—KRINAGOROT

Καλλιμαχου το τοφευτῶν ἐπος τῷ εἰς γῆρας ἐπ' αἴτῳ
ἀγῆρ τους Μουσέων πάντας ἔσπειρε κάλανος,
ἵστετε Ἐκάλης τε φλοξείσιο καλήρη
καὶ Θησεὶ Μαραθονούσις ἐπίθηκε πάνοις,
τοῦ σπιτι καὶ γερον χειρῶν σθένας εἴη ἀριστίαι,
Μαρκελλε, κλεισθν τ' αἰνει λαον θάται.

546.—ΑΝΤΙΦΙΛΟΤ

Κήρυκρινοι λαχέτο μι τοτε παβίσι, αἱ δὲ ὑπερι αἰτησι
ηχεῖναι φυσικαὶ τοματει αιθερούσι,
καὶ πῦρ ὃς μελισσον θελιμάνιον, ἢ τὸ διπ τοτον
χειρον· αἱ τοιούς πομφοὺς φον θέρισθαι,
καὶ κε βασιν τὸ διποτιν εισισται· εἰ τοιποτα
ει το μοι στρατον της θηρεύθε σπινί·
εις λαζε, εις ψιθυρισμα το αντικόν· εἰχε τυχη τοι
πρώτην τοιαύτη τὸν φιλόκοτον ἐμέ.

547.—ΑΔΗΛΟΝ

Τὰ εἰκοσι τέσσαρα στοιχεῖα
Εγχειρι δὲ τερραῖς φραγμοι δεσμοίζει κλωψ.

¹ So Jacobis: πλείστα MS.

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down my hair. Look at my lips smoothing the liquid sea, and my breasts with which I charm the windless waves. Did the envious stone but consent, you would soon see me swimming, as I am longing to do.

545.—CRINAGORAS

With a copy of Callimachus' Hecale¹

This chiselled poem is Callimachus', for in it he let out every reef of his Muse. He sings the hut of hospitable Hecale, and all the labours that Marathon imposed on Theseus. May the young strength of Theseus' hands be thine, Marcellus,² and a life of equal renown.

546.—ANTIPHILUS

ONCE in a way let my couch be on the ship's poop, the weather-cloths above sounding with the blows of the spray, the fire breaking out from the stones,³ and the pot upon them bubbling with empty noise. Let my eyes be on the unwashed cabin boy, and let my table be the first plank of the deck that offers: and a game of "Give and take" and the gossip of the sailors. The other day this happened to me, who love to be at hail fellow all round.

547

Similar to Nos. 538, 539

¹ Hecale was an old woman who entertained Theseus at Marathon when he went to combat the Marathonian bull.

² The nephew of Augustus, whose early death Virgil bewails. ³ Within which it is built.

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548.—BLANOROS

Καῦρον ὁ ποιλαντίγρος ἐπιμάζειον Φαρινακτα,
φεῦ, βρέφος μός ἀδίκεως εἰδεῖτε βουγεύεις.
ἴγραιόσει ὁ δεῖλος ἐς ὑμέας οὐα μολισσας
ἐλθὼν· αἱ τούτης ἵτε λευκοπεργαν
ἀντὶ τοῦ θάλης ἐνεμάζετε φοίνια κίτρα,
οἱ πικραί, γλυκερής ἀπίσταλη χύριτος.

5

549.—ΑΝΤΙΦΙΛΟΤ

a. Κρηταῖαν λιθάνεις, τὸν πεφενυμένον; ποῦ τόσον ὕστοι;
τίς φλοξὲ μετανοὺς ἔσβεστεν ἐλεοῦ?
b. Δακεσστην Ἀγρικόλαο τον, νησίθα πάντες ἔστοιν ὕμιν
ητε ποτον η κύπειον εὐχάς ἔχει αποστή.

550.—ΑΝΤΙΠΑΤΡΟΤ

Κλεπτὴν οὖσα ἀπόφημεν οἱ γέρες, οπάριθεν Ἐθναν
αληγέσσαται πτυρει, Τίγρε, Βορηταβαί.
Ἄλλα καὶ Ὁρτιγῆνος ὄχη κλέος, οὐκομα δὲ αὐτῆς
ἴρχετο Τριπάτων ἀχρίς Τρεισθόρεων.
νοὶ εἰς οὐ μέν δοῦτε, οὐ δὲ σικετε; τίς κεν διάλπει
ἄψεσθαι Τίγρου Δῆλον ἐρημοτέρην;

551.—ΑΝΤΙΦΙΛΟΤ

Καλχαῖοι δίστηνοι ἐρωδεινοὶ ἔχθραι κακίζετε
τοῦ χαρτοῦ ὁ προδότης ὅρτις, οὐδὲ λεγεται.
Φιλέβος ἐρεῖ τενάρτιν ὅτε εἰς ἄλα κῶλον ἐλαφρον
απόφανε, φαμιτην σορτο, ἐθημολόγητε.

¹ Zetes and Calais, slain in Tenos by Heracles.

For the former condition of Dafni, see No. 498. — Oryctes

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548.—BIANOR

YE children of the ox, how wrong of you to kill Hermonax, the straying baby boy! The poor child, in the innocence of his heart, went to you thinking you were bees, and you proved worse than vipers. Instead of giving him a dainty feast you drove your murderous stings into him, bitter bees, contrary in nature to your sweet gifts.

549.—ANTIPHILUS

A. YE streams of the fountain, why have ye fled? Where is all that water gone? What fiery sun has extinguished the ever-running spring? *B.* We are exhausted by tears for Agricola; his thirsty dust has absorbed all the drink we had to give.

550.—ANTIPATER OF THESSALONICA

I SAY not, Tenos, that thou art not famous, for of old the winged sons of Boreas¹ got thee renown. But Ortygia was celebrated too, and her name reached to the Rhipaeon Hyperboreans. But now thou livest and she is dead. Who would have expected to see Delos more desert than Tenos?²

551.—ANTIPHILUS

CALCHEDON hates and punishes the ill-omened heron. Phoebus will tell for what reason it is always called the traitor-bird. When in the shallow sea standing on its thin shanks it was picking up its food was an old name of the island. For the story of the annual first-fruits brought to Delos by the Hyperboreans see Herodotus iv. 33.

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ευσμήνες τότε οὐδηποτέ διτιτεροφθερόν,
οὐδὲ επασκόμενον πεζοβατεῖν πελάγος.

Βαλλετοί σὺ κακού ὄμητο, ἐπεὶ Βαρύν ἡρατο μωθόν
ἐκ ἔπου, κόχλους καὶ βρύους, οὐ προσέτης.

552.—ΑΝΤΙΗΑΤΡΟΥ

Καὶ Μακεσσών ὁ σιέρης ἐν ἀρτῃ, καὶ τὰ πρὸς ἀλκῆν
τῆς ἀπ' Ἀλεξανδρὸν χειρας ἐπιστάμενος.
Πείσων, σὴν ποθέων ἴκμην χειρας τεῦχος τοῦ φωνᾶ
“Χαίρων ἑξιτερήν εἵρον ἐφειλομένην.”

553.—ΑΛΛΟ

Λευκάδος ἀντὶ μὲν Καισαρί, ἵστοι Λαριθράκης ἑρτβῶλον,
Θυρρηΐου τε πέλαιρ, ἀντὶ τὸν Λιακτορίου,
Ἀργείου Λαριθλάχου τε, καὶ επιπόλην βασανούσιντο
απότελεσματικούς διαποραμάτις πόλεμοις,
εἰσαγόντες Νικοπόλιν, θεῖον πόλειν ἀντὶ δὲ ρίνες
φοῖβος ἀποξεπάντην εἶχαντας Λακτιάδον.

554.—ΑΡΓΕΝΤΑΡΙΟΥ

Ἄρθρος Ἡρακλεία παλαιῷ ἐπὶ χειλεστιν ἀλκει
κείνος παλαιὶ κατὰ αὐτὸν ταῦτα εὔσορτε πόλεις.
πόλεις εὐλεγεῖς αὐτοῖς μέσην ποιεῖται ἢ σε βασιώς
εἰλευστέ τις θαλαττοῦ δρακόντες πλοιάριοι;
ἢ σοὶ τοιούτοις περιπτονοῖσι; Ἡρακλέος ἐχομένη,
μαχλεῖ, φίλεσσιν Ἡλίου πεισαται δίπλαι;

* The incident alluded to in the last sentence is quite unknown, and the whole looks like a legend made up to account for the bad name given first to the city of Chios.

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from the sand, then the foemen crossed to the city from opposite, learning at length to pass over the sea on foot. Stone the wicked bird, for it got from the enemy a heavy reward—conchs and seaweed, the traitor.¹

552.—ANTIPATER OF THESSALONICA

A sword made of Macedonian steel and taught valiance by the hand of Alexander, I come, Piso,² longing for thy hand, and thus I greet thee: “I rejoice to find the right hand for which fate reserved me.”

553.—PHILIPPUS (?)

On the Foundation of Nicopolis by Augustus

To replace Leucas, and fertile Ambracia, and Thyrreum, and Anaactorium, and Amphilochian Argos, and all the surrounding cities that the furious onslaught of war destroyed, Caesar founded me, Nicopolis, a divine city. Phoebus receives this reward for the victory of Actium.

554.—MARCUS ARGENTARIUS

CLAM, Heraclea, pulchris juvenibus ore morigeraris. For long all the town says it of you. How do you venture to do such a shameful thing? Did anyone catch you by your beautiful hair and force you to it? Or is it because your pretty name is derived from Heracles that in your depravity you choose to kiss his wife Hebe (*pubem juvenum*).

planations of local superstitions are legion. The last couplet is, of course, playful and ironical.

² *cp.* No. 428.

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555.—ΚΡΙΝΑΓΟΡΟΤ

Νήρων τίνει, εἰ καὶ μὲν περιγράψατες ἔχονται
μετρήσαι, βασίν, ἐπτὰ μύρην στατιονες,
ἔμπης καὶ τίκτουσαν ἐπ' αἴλυκα πᾶσαν ἀρότρου
ἀφει, καὶ πατοῖς κάρπιμον ἀερούριν,
καὶ πολλοῖς εὐαγγρούν ὑπ' ἵχθύσι, καὶ ἐπὸ μαίρη
εὐαγέρειν, λιρέσιν τὸ ηπιον ἀτρεμίη,
ἀγχόθι Κορκύρης Φαγγάλεος. ἀλλὰ γελῶσθαι
τοῦτο τὸ οὐρίσθην, τοῦτον θέμειν ἀνομα.

556.—ΖΩΝΑ

Νηριδαι ἐποχθίδαι, Νηρηδεῖς, εἴστε Δίδυτη
χθιζάν, ἐπαχνιδίαν ὡς ὀπίδαισε κάμην.
ἱμετέμας λαβίδεσσιν ὅτε ἔνθερε στερώσαστος,
δρέμα φαινεχθεὶς μᾶλα παροῦσα.
εἴπατέ μοι, καλὸς ἡρη: ή ἐγμο τριγένειον ὡκεῖ πειραματο
μοῖ: οὐ ἐγνώσθην, ἀλλ' ἔτι καὶ εραδίαν;

557.—ΑΝΤΙΗΛΤΡΟΤ

Ο αγαστεῖς Λαῆς ὁ Μετεκλεῖος οὐ κατελγχει
Περσέα, σοὶ επιστολή, Ταρατού Κλιασσα πόλει.
τοῦτο γάρ παῖς περιγένετο πόλεις γῆς ἀν διανηφ
οῖδεν αὐτὸς Περσεῖς ιδῶτοι ἔδειξε θέσαι,
Ἄγραν εἴδεν ἐπαδίρητον ἡ τέρματος εἶδε τις ἄλρου
ἡγίθεον, μέσσωφ δ' οὐ ποτέ ἐνὶ σταδίῳ.

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555.—CRINAGORAS

On the Island of Sybota¹

I am an island, small, seven stadia long, though the geographers neglected (?) to measure me; but still you will see that when I am ploughed I give birth to fat crops, and that I am rich in every kind of fruit, and have plenty of fish to catch, and cool breezes in the dog-days, and the gentleness of unruled harbours. I am near Phaeacian Corcyra. So that I might be made fun of, I took this name of which I am highly proud.

556. ZONAS

Pan is the Speaker

NERIIDS, Nymphs of the shore, you saw Daphnis yesterday, when he washed off the dust that lay like down on his skin; when, burnt by the dog-star, he rushed into your waters, the apples of his cheeks faintly reddened. Tell me, was he beautiful? Or am I a goat, not only lame in my legs but in my heart too?

557. — ANTIPATER OF THESSALONICA

TARSUS, Cilician city, the runner Aries, son of Meneclès, does not disgrace even Perseus, thy founder. Such are the boy's winged feet that not even Perseus would have shown him his back in the race. The youth is seen only at the start and the finish, never in the middle of the course.

¹ Pig-pasture.

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558.—ΕΡΤΚΙΟΤ

Ο τράγος ὁ Κλίστωρος ὅλας ἔια πάντυχοι ὀρφανοὶ⁵
αἴγας ἀκόματους θῆκε φριμαστόμενος.
ἴσημά γάρ μιν ἐτύψε λίκου χιμαροσφακτήρας
τηλόθι, πετραίαν αὖλην ἀνέρχομένον
μίσθια κίνες κούτας ἀνεγέρμονες ἐπτολαστιν
θῆρα μίγαν τραγίνοντος δὲ ὑπνος ἔμυσε κόρας.

559.—ΚΡΙΝΑΓΟΡΟΤ

Πλοῦς μοι ἐπ' Ἀταλίην ἐντίνεται· ἐς γὰρ ἑταῖρον
στέλλομαι, ὃν ἦδη δηρὸν ὄπιζει χρύσον.
εἰδέω δὲ ὑμητῆρα πενίπλοον, ὃς μὲν ἐπὶ νήσους
Κυκλαῖας, ἀρχαίην τὸ ἀξεῖ ἐπὶ Σχερίην,
σύν τι μοι ἀλλα Μέσηππε λάβειν φίλος, ἵστορα
κύκλου
γραψας, οὐ πάντης ἔμι γραμματίης.

560.—ΤΟΥ ΛΥΤΟΥ

Τριγλυφῶν παιδεῖον ἔνιπι χθονίας, εἴτε σε ποιτον,
εἴτε ἀρέμων αἴρει βεῖμα πινασσόμενον,
οὐδα μοι βούν ποτενχίαν· εἶμι τῷραν αἴτιον
ἄλλο τόπορον γαλος τοῦ διελιξομένους.

561.—ΦΙΛΙΗΝΟΤ

Ἑπετε πάγρη διατίματος, ἀνθίτος, ἐβίθησθε
Βιοραῖν Σκυθίην, αἱρέδων ἀγριάθα·
ἢ Κελτῶν τεφοβήτην, λει· παρατελεῖ· Λλπεις,
ἢ τοῖς πιθηρετάκοις θύλοις Τιτηριαῖος;
ἢ τοῖς ἀριθανούσιροι ἐγείροις, τοὺς ἀπεπαρτοῦν
βίτριας, οὐ πινθελής ἐβένειν εἰπαρά.

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558.—ERYCIUS

CLESON's billy-goat through the livelong night kept the she-goats awake with his snorting and jumping, for he had caught from afar the scent of a goat-slaying wolf that was approaching the fold built on the cliff. At length the dogs awakened from their bed, frightened away the huge beast, and sleep closed the eyes of the goats.

559.—CRINAGORAS

I AM getting ready to sail to Italy, for I am on my way to my friends from whom I have been absent for so long. I am in search of a navigator to conduct me and bring me to the Cyclades and ancient Corcyra. But I beg for your help too, my friend Menippus, author of the learned circular tour¹ and versed in all geography.

560.—BY THE SAME

EARTHQUAKE, most dread of all shocks, whether thou art aroused by the upshaken currents of the sea or of the winds, spare my new-built house, for I know not yet any terror to equal the quivering of the earth.

561.—PHILIPPUS

WHAT desert, sunless hill of Northern Scythia nourished thee, wild vine? Or was it the eternal ice of the snowy Celtic Alps or the iron-bearing soil of Spain —thee, who didst bear the sour grapes, the unripened clusters—that yielded this harsh juice?

¹ A “periplus” of the Mediterranean in three books.

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διξηραί. Λυκόεργη, τέλος χήρας, ὡς ἀπει μίσγε
κλήματος φρυτοκον βλαστὸν ὅλον θερίσῃ.

562.—ΚΡΙΝΑΓΟΡΟΤ

Ψιττάκος ὁ φροταγορίς, ἀφεις λιγατευχά εύρτοι,
ἴηλυθεις ἐρυμός ἀνθοφει πτέρυγι.
αἰτὶ Σέκαλετὸν ἀπάτηματι Καΐσαρι κλείνει,
οὗτοι ἀπ' ὧρῃ Λιθῷη ἤγαγεν οὐράνιατος.
Στοιχαῖος ὁ ἀσκεύθεακτος ἄπας σώματος, ἔριζων
τις φθίνειαν δίνει, αἱ σπασμοὶ χαῖρον ποτεροῦ.
Ορφεὺς θῆμις ἐπειπειν ἀπέβητον παι τοι, Καΐσαρ,
νῦν ἀκέλευστος ἄπας ὥρης ἀγακρέκεται.

563.—ΛΕΩΝΙΔΑ

Τοιούτοιος οὐδεὶς Δημόκριτον ἦρ τοιούτου γένεται,
οὐδὲ προτέρη, οὐδεὶς τοιούτο τοιούτου δέσποι,
μός ή Λεωνιδαῖος οὐδὲ καὶ ἐφόρος ἢδη
εἰν φυσικοῖς ταῖς ἀγενοῖς λειλόνεις
οὐ πεισάτο, αὐτὸς ἔχυμεν γῆρας ξινοῖς ατασθι, οὐ περ
οὐ πάρητον
ἀρδήτου¹ χρῆσει δρέψατο ἀπ' ἀκρειένος.

564.—ΝΙΚΙΟΤ

Μέλοις ἀπορθικάς ἔναις φοίγονται, μέλισσα
ξουθά, ἐφ' ὥραισις ἀνθεστι ματωμένα,
καὶ οὐ εἴ τι φοίγονται ποτωμέναι, ἔργα τίθεινται,
σφρά τεος πλιγὴν κηροπαγῆς θάλαμος.

"Λ" in *Collections from the Greek Anthology*, 1833,
p. 142.

¹ Ιωτίτος ἀβλήτου for ἀκρήτον.

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I seek for thy hands, Lycurgus, to tear up by the roots the whole plant of that vine, the mother of crude fruit.

562.—CRINAGORAS

THE parrot that talks with human voice, taking leave of his wicker cage, flew to the woods on his many-coloured wings, and ever assiduous in greeting famous Caesar, did not forget that name even in the mountains. All the birds, sharpening their wits to learn, strove among each other which should be the first to say "Chaire"¹ to the god. Orpheus made the beasts obey him in the hills, and now every bird tunes its voice for thee, Caesar, unbidden.

563.—LEONIDAS

If thou findest anywhere Democritus the lover of fruit, give him, Sir, this light message: that this is my season, the white-fruited fig-tree, and I bear for him the bread that wants no baking. Let him make haste, for my position is not secure, if he would pluck the fruit from my branches before they are stoned.

564.—NICIAS

BEE, that revealest the presence of many-coloured spring in her delightful bloom: yellow bee, revelling in the prime of the flowers: fly to the sweetly-scented field and busy thyself with thy work, that thy waxen chambers may be filled.

¹ Hail.

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565.—ΚΑΛΛΙΜΑΧΟΤ

Πάλιθε Θεοίτητος καθαρὸν ὄδιον εἰ ἐπὶ κισσὸν
τὸν τεῖνον οὐχ αἴτη, Βάκχε, κέλευθος ὑγεί,
ἄλλων μὲν κινητές ἐπὶ βραχίονος νομικούς
φθεγγόνται, καί τοι δὲ Ελλὰς ἀεὶ σοφίαν.

566.—ΤΟΥ ΑΥΤΟΥ

Μικρὴ τις, Διάνυτε, καλὴ πριήστουτι ποιητῆ
έργοις· οἱ μὲν “Νίκον” φησὶ τὸ μακροτάτον
οὐδὲ σὲ μὴ πενίσῃς ἴνδιξος, ἢ τις οὐρταί,
“Πῶς ἔβαλες;” φησί, “Σεληνὴ τὸ γρυρόμενα,”
τῷ μερμηρίξαντι τὸ μηρέναια τοῦτο γένετο
τοῖς ποσὶ· ἵπποι δέ, δημαρχοί, ή βριχυνιλλαζίγ.

567.—ΑΝΤΙΗΑΤΡΟΤ

Η γαία δέ τοι σύμφενον ποιητοῦντο· Λυττοῦδημοίς
πυροβολοῦσι, Πασσός τοσοίς, έπει κροκιδοῖς,
ή τακερίταις λειτανοῖς πόροις μανικιότερον θυτον.
Λαστός ἀλκητοῖς, τερπνοὶς ἀλυρια Μέθης,
οἴδατίνας δαρενοῦσι αχινας. ή μόνη μότοις
οὐδὲ λαχεῖς ἢ γαρ δλη τούντον ταλαριοῖς· αλλα
Γραλίηρ ἤμειψεν, ἥπι πτυχέμοιο καὶ αἰχιόης
αἴρπατη Τόροιη μαλθασίην χάρετι.

568.—ΔΙΟΣΚΟΡΙΔΟΤ

Αἴκειον Λαρισταγορετο καὶ κτίματα μυρίου ἀ. θεις,
Νείλε, μετ' εἰσαγόης ἐξεφάρμοτας εἴοι.

¹ This seems to mean ugly or dim-witted poet who worked on new lines and had not been successful.

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565.—CALLIMACHUS

THEAETETUS walked in an untrodden¹ read, and if this path does not lead, Bacchus, to thy ivy, the heralds shall call the names of others for a brief season, but Hellas shall proclaim his wisdom for ever.

566.—BY THE SAME

A SUCCESSFUL poet, Dionysus, is a man of few words. The most he says is “I conquer.” But he whom thy auspicious gale favours not, if he be asked “What luck?” says “Things go hard with me.” Let such phrases be his who broods on fancied injustice. But mine, O Lord, be the few syllables.

567.—ANTIPATER OF SIDON (?)

ANTIODEMIS, the nursling of Aphrodite, who from her babyhood slept on purple cloth, the glance of whose melting eyes is softer than sleep, the haleyon of Lysis,² the delightful toy of Methé, whose arms flow like water, who alone among women has no bones at all (for she was all cream-cheese), has crossed to Italy, that by her softening charm she may make Rome cease from war and lay down the sword.

568.—DIOSCORIDES

NILE, rising in vast volume, thou hast carried away in thy random course the farm of Aristagoras and

¹ Lysi was the originator of a particular style of merry song, the singers of which were called Lysiōdi.

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αἵτος εἰς οἰστίνης ὁ γῆραιος ἐπειρηζατο βαθεῖ
πανηγύρις, πάσης ἀλπίους ἀλλυρίας,
γείτορος ἡμίθραντον ἐπ' αἴγλιον, “Ὥ πολύς, εἶπες, 5
μάχθος εἶμι, πολέμος τὸ δρυός παναστέλλει χρήσι
ὑδωρ πάντας ἐγένετο τοῦτο γέλει τοῦτο γραμμῆς
εὗρος ἐπ’ Ἀρισταγόρην σόρτιον πεντάτοπον.”

569.—ΕΜΠΕΔΟΚΛΕΟΤΣ

Ηαρ τῷ ποτὶ δρυός γεννητοῦ μῆτρος τε κόρη τοι,
θάριτον τοι, οὐσίας τοι καὶ ἔξι εἰς ευπύριος ἰχθύος.

Ω φίδαι, οἱ μέγα διστι καὶ τελεῖοι! Λαραγατος,
αἰεὶ δὲ ἄκρη πολιος, ἀγαθῶν μελετῶν δρυοι,
χαῖρες δρυός αἱρειθεν θεος ἀμβρυτος, οὐκο τε θυητος, ο
πολεύομι μετὰ τῶν τετράποντων, μετὰ τοις οὐκον.
ταῦτας τε περίστεπτος στέφεσιν τε θαλειοις.

570.—ΦΙΛΟΔΗΜΟΤ

Ξανθο, κριοτλαστε, μυρόυρος, μεντοπρωπωπε,
οὐκαλλι, οπτερίζων καλον ὥρατον Πέλων,
φραλδι μοι λεροι, οροποται, μηδας! Τε μονοκλέιτο
δεῖ με λιθοδρυήτῳ δῆ ποτε πετριδίῳ
οὐκον ἀθηματος πατέον χρυσαν! ἀλλε πατέον μοι, 5
Ξανθαριν, ειδι, ειδι, τοῦ γλυκού τοῦτο μελος,
οὐκο ἀτεις, διθημετο! ἐπικορυλίθοις ἐπικοκλίγο
δεῖ σὲ βιοῦν αἰεί, δύσμορε, πετριδίῳ.]¹

¹ Rightly excluded by Kaibel as a late interpolation.

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all his possessions. But the old man himself, abandoning all hope, swam, clinging to a clod of his own land, to his neighbour's half-destroyed farm, saying : " O long toil and useless work of my aged arms, ye are all become water, and this wave so sweet to farmers was the bitterest of floods for Aristagoras."

569.—EMPEDOCLES

(*From his book "On Nature"*)

I HAVE been a boy and a girl, a shrub, a bird, and a warm-blooded fish of the sea.¹

(*From his "Purifications"*)

Hail! my friends who dwell in the citadel of the great city, yellow Agrigentum, observers of righteousness. Know that I, no longer a mortal, but an immortal god, sojourn here honoured by all as is meet, crowned with fillets and flowery garlands.

570.—PHIODEMUS

XANTHO, modelled of wax, with scented skin, with a face like a Muse's, sweet-voiced, fair darling of the twin-winged Loves, play to me with thy scented-bedewed hands. " I must lie and sleep for long, dying not, on a single bed cut out of stone." Sing it to me again, Xantho dear; yea! yea! sing me that sweet song. [Dost thou not hear it, man who amassest interest of moneys? On a single bed cut out of stone thou shalt live for ever, unhappy wretch.]

¹ Empedocles held the doctrine of metempsychosis.

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571.—ΑΔΕΣΗΠΟΤΟΝ

Ἐις τοὺς ἄντεα ληρικούς

Ἐκλαζεῖς θυρβῶν μέρη Ηίνεαρας προς τερπνά⁵
ἡένυμελεῖ φθόγγοι μοῖνα Σιμωνίσεων.

Λύρπει Στηρίχορός τε καὶ Τίβυκος ἦν γλυκός
Ἄλκεμάν·

λαρὰ δ' ἀπὸ στομάτων φθέγξατο Βακχυλίδης·
Νείλῳ Λιακρέοντι συμσπετο· πακίλα δ' αὐτῷ
Ἄλκαλος τεύκνειο Λέσβιος Λιολίδης.
ἀπόρων δ' οὐκ ἐτίη Σαπφώ πέλειν, ἀλλ' ἐρατεναις
εἰς Μούσαις ἔκατη Μούσα καταγραφεῖται.

572.—ΑΟΤΚΙΑΛΙΟΤ

“Μοναστὸν Τλικανιανὸν ἀρχιμετῆ δεῖσαν”⁵
εργασθεὶς ποιητῶν, ὡς Λέγεις, Ναΐμος.
“Μόρια δεῖσε, θεῖ,” καὶ “Λύρη μοι ἐρεψε, Μούσα”
εἰπεν Ορφεὺς Καλλισπη στόματε
κίμει εἰς τραγῳδία τε προσέρπαν· ἀλλὰ τί γράψω,
εἰς τερψον ἐκεῖσαντι Βιβλίον ἀρχιμετος;
“Μούσαι Ολυμπιαίες, καῦραι Διός, οὐκ ἀν ἐπαθηρ,
εἴ μη μοι Κατσιρ χαλκὸν εἴσοι Νέμαρ.”

573.—ΑΜΜΙΑΝΟΤ

Μη αὐτὴν δέ τις ἀλλαγέσθε, φεύγοισι· Εὖτοι τραπέσθη,
ψυχαροὶ διελέστηρ γραστρὶ χαριζόμενοι,
ἄλλοτε μὲν κλαδούτη καὶ διεγραφέσθησαν
αγρυπνίαιν, καὶ θήσεις οὐκενοῖσι τε γέλων,
οὐτοὶ τοῦ γέλασθαινοῦ ψεχρυπέστεροι, οὐτοὶ γέλωντος,
καὶ κλασθημένη, καὶ γέλοωμενίη.

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571.—ANONYMOUS

On the Nine Lyric Poets

PINDAR screamed¹ loud from Thebes, the Muse of Simonides breathed delight with her sweet-strained voice, Stesichorus and Ibycus shine, Aleman was sweet, and Bacchylides' lips uttered dainty song, Persuasion attended on Anaereon, Lesbian Alcaeus sings varied strains on the Aeolian . . . But Sappho was not the ninth among men, but is tenth in the list of the lovely Muses.

572.—LUCILIUS

"Let us begin our song from the Heliconian Muses"; so Hesiod wrote,² they say, while he kept his sheep. "Sing, O goddess, the wrath," and "Tell me, Muse, the man," said Calliope by the mouth of Homer. Now I have got to write a proem of some sort. But what shall I write now I am beginning to publish this second book? "Olympian Muses, daughters of Zeus, I should not have been saved unless Nero Caesar had given me money."

573.—AMMIANUS

Sit not, O man, at another's table indulging thy belly with the bread of reproach, now weeping with the weeper and the sour-countenanced, and now laughing with the laugher, sharing both laughter and tears when thou hast no need of either.

¹ He is compared to an eagle as elsewhere.

² *Theog.* l. 1.

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574.—ΑΛΛΟΣ

Πράξεων καὶ αὐτὸς ὁ τρισδύστημος Ἀραξίς
 τοῦτον οὐσχών κοὺς βιοτοὺς βίοτορ,
 οὐ μὴ πολλὸν ἐπὶ λιβόντων ἔρασα: λέξει δὲ πατέσσα,
 λασσάνη ζωῆρ, ηλυθοῖς εἰς Ἀιση.

575.—ΦΙΛΙΠΠΙΟΤ

Οὐρανὸς ἀστρα τάχιον ἀποτέλεσται, οὐ τάχα μετος
 ἡδίος φαιέρηρη ὄψιν ἀπεργάτεται,
 καὶ γλυκὺν νάμον θαλασσα βροτοῖς ἀντιστήμεται,
 καὶ νέκεις εἰς ζωῶν λωφον ἀπαριεται.
 οὐ ποτὲ Ματρίδασ Θαῦκλες οἴμοι 'Ομύρου
 λιθη γηραλέων ἴρπασται σελισσοι,

5

576.—ΝΙΚΑΡΧΟΤ

Ημέρες Τριτογένειαι, οἱ τεν Κύπρῳ ἀρτι μελπονει,
 ἀρπαζεῖσιν εἰς ἔρην εἵροις ἔχεις παλαιαῖς:
 μέρμησα: το παρούσην εἰς Πάνοις σκοπέλοισιν
 ἀς Ηέρας οὐ σὲ ταῖρο, οὐδὲν ἔρην ἐδομάτιπεν.
 αὖτε δέρη καὶ σάκος ἀστειεῖσιν εἶδεν τὸ μῆλον ὑπάρχειν
 χει·
 ἀρκεῖ τῷ μῆλῳ κεῖμενος ἡ πειρη πάλεμος.

5

577.—ΗΤΟΛΕΜΑΙΟΤ

Οὐέτι θηλασσος ἐγὼ καὶ ἐψινεμον: ἀλλὰ διτρον
 αποτελεσσε πινειας ἀμφιβούροντος Σλεσσ,
 αἷνετ' ἐτιθετο ψαλης τοιην, ἀλλὰ ταρί αἰτη
 Σαντι Θετροβίνας πιρπλαριτ ἀμβροσίης.

A. J. Butler, *Amaranth and Asphodel*, p. 47.

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574.—ANONYMOUS

I, too, thrice unhappy Anaxis, carted along the burden of this weary life that is no life. Yet I did not pull it for long, but spurning from me this distraught life I went to Hades.

575.—PHILIPPUS

HEAVEN shall sooner quench its stars and the sun make bright the face of night; the sea shall sooner provide sweet water for mortals to draw, and the dead return to the land of the living, than oblivion of those ancient pages shall rob us of the glorious name of Homer.

576.—NICARCHUS

On a Statue of Athena holding an Apple. Aphrodite speaks

Triro-born maiden, why dost thou vex me now by grasping in thy hand my prize of which thou hast robbed me. Thou rememberest how formerly, amid the rocks of Ida, Paris pronounced me fairest, not thee. Thine are the spear and shield, but mine is the apple. For the apple that old war was surely enough.

577.—PTOLEMAEUS

I KNOW that I am mortal, a creature of a day; but when I search into the multitudinous revolving spirals of the stars my feet no longer rest on the earth, but, standing by Zeus himself, I take my fill of ambrosia, the food of the gods.

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578.—ΛΕΟΝΤΙΟΣ ΦΙΛΟΣΟΦΟΥ

Εἰς τὰ κοινὰ Ἀπολλωγίου

*Ων ἦσσε βίβλος ἔνεον ὡξίτῳ, φέλε,
βαθὺς χαρακτήρ καὶ περισκελής ἀγαρός,
εἰται κολυμβητοῦ ἐν πάντως Δελίου,
εἰ δὲ αὐτὸν κυβιστῆσαι τις εἰς ἴμοις μυχοῖς
καὶ πᾶν μεταλλεύεσσεν ἀκοινώσεις βίβλος,
γραμμέτρον τὰ πρῶτα λήψεται γέρα,
συφός δὲ ἀγαμφίλεκτος εἰσκρηπίζεται.
τούτων ἐν μάρτυς ἐγρηγόρης τε Ηλίας.

579.—ΤΟΥ ΛΥΤΟΥ

Σχῆμα παλαιοτάτων ἀνδρῶν κηρύκτων ἄθρε,
Θηατρικής σίκινης Κορίνθειος πατέρ' ἐπιτενεῖ
ἀριθμόντα ἑσέθρα Συρηκοσίης Ἀρεθεύσης.

580.—ΑΔΗΑΟΝ

Εἰς τὸν Τρωμαίον μῆρας

Μηρὶ πάτων πρῶτος, ὁ δὲ δεύτερος αὐλάκα τίσεται,
οὐ τρίτος Λέανδροιν γένεσιν ἐπὶ μόδον ἐρίεται.
πέτρατοι ἀγρέλλεται ρολαδικτυλον εἴροις ἥρηται,
εἴριοι δούλοι γρενετῆς, καὶ ἐρώ καίτη λειχά κορίζω,
οὗτος ἀμαλλοεστεις, τὰ δέρμα περα Νείλον ἐγέρεται. 5
οὗτος ἀματαφύλω πεφιλημένος ἐπλεύτο Βασιλό,
τειχῷ δὲ οὔτοι ἐγένεται μελεψει, χάριτα βροτοῖσι.
εἶτα φέρε χαριεσσαι εἰς οὐρανού μαρτός ἐσάντον.
φαρρίζετε δελάηκα καὶ ιπραμοντας ἐρίεται.

¹ A proverb used of anything very difficult.

² By his insistence on the study of geometry.

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578.—LEON THE PHILOSOPHER

On the Conic Sections of Apollonius

DEEP, reader, and exceeding hard is the character of the things wherewith this book is big, and it has every need of a Delian diver.¹ But if one dive into its depths and investigate accurately every recess, he shall gain the first prize in geometry, and be pronounced indisputably a learned man. Plato is witness and security for this.²

579.—BY THE SAME

LOOK, Corinthian founder of Sicily, who once didst drink the famous waters of Syracusan Arethusa, upon the herald's staff as shaped by men of old time.³

580.—ANONYMOUS

On the Roman Months

THE consuls' month is first, the second cuts the furrow, the third rouses the Italians to war, the fourth announces the rosy-fingered season of spring. I, May, am the mother of roses. I, June, bring white lilies. This, July, is the binder of sheaves. August's wings⁴ make the Nile rise. This, September, is dear to Bacchus, rich in grapes. I, October, make honeyed wine, a delight for men. I, November, bring a joyful banquet to every man.⁵ I, December, teach men to play on the lyre and to awaken sleepers.⁶

³ What the connection is between the herald's staff and Syracuse no one has explained.

⁴ The Etesian winds, which were supposed to cause the rising of the Nile.

⁵ Probably olive oil.

⁶ At the Saturnalia.

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581.—ΑΔΗΛΟΝ

Τοξότα, Ήμερίσων μεσέων, ἑκατηβόλε Φοῖβε,
εἰπὲ καστριτή, κρατέροις ἵνα θῆρας ἐγείρου,
ἄστοις ἐπιψαῖσαι μερόπων δέμας, ἄστοις ἀνταὶ
λαῶν τετραμένων ἱερὸν στόμα· μηδὲ νοίσω,
Ζητὸς μειδιχίοτο λαχθῶν θρόνον, ἄνερος οἴτον,

582.—ΑΔΗΛΟΝ

Λομειον τάσσε φῦλα καὶ ἀλειρων ἔθνος Ιβήρων,
Χρυστοῦ ζῆλον ἔχωντες ἐκαυστούς εἰς ζυγὸν ἡλθον,
Θεσμῷ ὑποθῆρισαντες ἀνικητῶν βασιληῶν.

583.—ΑΔΕΣΗΟΤΟΝ

Εἰς Θουκυδίδην

Ω φίλον, εἰ σοφὸν εἴ λαζε μὲν ἡ χέρας· εἰ δὲ γε
πάμπαν
νητὸς οὐας Μουτίων, μῆφον δὲ μὴ νοίγε.
εἴμι γαρ οὖ πατέσσι βατός· παῦροι δέ ἀγάπαντο
Θουκυδίδην Ολόρου, Κεκροπίδην τὸ γένος.

584.—ΑΛΛΟ

Βίληριν, Ἀπιλλαρ, αἴ μὲν οἰσθά με, πῶς ποτ' ἐνίκων
Σπιντρώ δὲ Λακερός θρών· πενθημένος δέ ἐρέπω.

¹ Planudes says Leo.

² i.e. God.

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581.—ANONYMOUS

On a Beast-fight in the Theatre

(*The words are put in the mouth of the Emperor¹*)

BOWMAN, lord of the Muses, far-shooter Phoebus,
tell thy sister to arouse the mighty beasts just enough
for them to touch men's bodies lightly and make the
people cry out for pleasure in holy tones. Let me
not, who sit on the throne of Jove² the Merciful,
look upon a man's death.

582.—ANONYMOUS

THESE Armenian tribes and the doughty Iberian
people, full of zeal for Christ, came willingly under
the yoke, submitting themselves to the law of our
invincible emperors.³

583.—ANONYMOUS

On Thucydides

My friend, if thou art learned, take me in thy
hand; but if thou art ignorant of the Muses, cast
away what thou canst not understand. I am not
accessible to all, but the few admire Thucydides,
son of Olorus, by birth an Athenian.

584.—ANONYMOUS

On the Statue at Delphi of Eunomus the Lyre-player⁴

Thou knowest, Apollo, how I, Eunomus the Loerian,
conquered Spartis, but I tell it for those who ask me.

³ Probably inscribed on a picture of the Armenians' and Georgians' embassy to Constantine, accepting Christianity.

⁴ *cp. VI. 54.*

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αἰόλοις ἐν κιθάρᾳ τύμον ἔκρεκον, ἐν δὲ μεσέντα
 φῦλαι μοι χορδὰν πλάκτρων ἀπέσε, οὐασεν,
 καὶ μοι φθοργον ἴτοιμον ὄπατικα καιρὸς ἀπῆτε, 5
 εἰς ἀκοὺς ἵνθιμῶν τάττρικες οὐκ ἔγεμεν
 καὶ τις ἀπ' αὐτομάτῳ κιθάρας ἐπὶ πῆχυν ἐπιπτάς
 τέττιξ ἐπλύμων τούλληπες ἀμονίας.
 νύμφη γάρ ἐξ ἑτίασσον· ὅτιν ἐβομβίτας οἱ μελαιναὶ¹⁰
 χορδᾶς, ταῦς τουτῷ γῆραντι δικιχρισθεῖσα
 προς γάρ ἐμὲ μελέται ὁ μεσαιβρινὸς ὄπρεστις φῦλος
 τῆτο τὸ ποιμενικὸν φθεγγόν μετηρμόσατο,
 καὶ μετ' ὅτε φθεγγότο σεν ἀψιγχοις τάκα νευραῖς
 τῷ μετατάλλορι γρφ συμπετίπιπτε θρω.
 τοῖνα κα συμφωνε μεν ἰχω χαριν· ὡς οἱ τυπωθεῖς 15
 χάλκεος ἀμυτερας ἵζετ' ἕπερ αἴθιρας.

585.—ΛΔΗΔΟΝ

Εἰς μυστώρων ἔχον Ἀφροδίτην καὶ Ἐρωτας
 Τίσταρης εἶσιν Ἐρωτευ· οἱ μετ' αὐτοῖς ἀμφικαλυπταὶ
 μητροὶ οἵτις ὁ δε χεῖλος ἔχει ποτὶ πίσακι μαζοῦ
 οἱ τοιοῦτοι παιζοντι παρ' χιτῶν· οὐαὶ τοι εἰ κριπτεὶ¹⁵
 μηρῷ γειτονι χω, οὐ οὐλεῖς γηρυνής Ἀφροδίτης.

586. ΚΩΜΗΤΑ ΧΑΡΤΟΤΑΛΡΙΟΥ

α. Κίπτι μημέν, τίνος εἰσι φυτῶν στίχες; β. Λί μέρ
 ἐλαῖαι.

Πανχάδος· αἱ δε πέριξ ἴμεντες, Βρυομίν.

α. Καὶ τίνος οἱ στάχυες; β. Δημητερός, α. "Λιθεα
 ποίων

εἰσι θεοι; γ. "Ποιησ καὶ γούρης Παφίης.

α. Ήντι φίλε, πηγεῖα μήνε τοῖς ἐπι χειλεσι
 σύρων

"Πλεω γηρυθίας τοῖς ἐπι θεικοπίσοις.

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I was playing on the lyre an elaborate piece, and in the middle of it my plectron loosened one chord, and when the time came to strike the note I was ready to play, it did not convey the correct sound to the ear. Then of its own accord a cicada perched on the bridge of the lyre and supplied the deficiency of the harmony. I had struck six chords, and when I required the seventh I borrowed this cicada's voice ; for the midday songster of the hillside adapted to my performance that pastoral air of his, and when he shrilled he combined with the lifeless chords to change the value of the phrase. Therefore I owe a debt of thanks to my partner in the duet, and wrought in bronze he sits on my lyre.

585.—ANONYMOUS

On a Dish with a Relief of Venus and Loves

HERE are four Loves. One fits the garland to his mother's brows, one has his lips at her bosom's fountain, two play at her feet, and the robe covers the place that is next to the thighs of Aphrodite, otherwise wholly undraped.

586. —COMETAS CHARTULARIUS

A. Tell me, shepherd, whose are these rows of plants? *B.* The olive-trees belong to Pallas and the vines round them to Dionysus. *A.* And whose is the corn? *B.* Demeter's. *A.* To what gods do the flowers belong? *B.* To Hera and rosy Aphrodite. *A.* Dear Pan, stay here and ply the pipe with thy lips, for thou shalt find Echo on this sunny slope.

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587.—ΕΤΤΟΛΜΙΟΥ ΙΑΛΟΤΣΤΡΙΟΥ

Eis θερμοχύτην

Βίκχφ καὶ Νέρφαις μίσος ἴσταμιν· ἐν δὲ κυπέλλαις
αἰεὶ τὸνέ ε χεω τῷρ παραλειπόμενον.

588.—ΑΛΚΑΙΟΥ

Οἶον ὄρῆς, ὡς ξῖνη, τὸ χαλκον τίκνοντι λύρα
Κλειτοριχοῦ, τοῖαν Εὔλας ἔστιν ζωνή,
διτὶ γὰρ αἴρατοντα χερῶν ἀπελιντο πυρρής
ιντεα, καὶ γοργῷ μηριατο παγκρατίον
τὸ τρίτον οὐκεὶς επωρίδας, ἀλλα παλαιόν
ἀπτός, τοὺς τριταῖς Λαθριατερ ἀλε πόνους.
μόνος δὲ Εὐλαίον τοῦτον ιχετρίας ἐπιτιπλοι δε
Θῆβαι καὶ γρέτωρ ἀστεφερ Ερμογράτης.

589.—ΑΔΗΛΟΝ

Eis στρατη Ηρακλειώνας τοῦ Ηρακλεο
Λύτηρ μητριού τεχνηατο· τοικεα μάζον
εἰς γαθον ὁ πλαστης αὖ πρασθηκε γάλα.

590.—ΑΔΗΛΟΝ

Eis στρατη Ηφαιστον καὶ Αθηνας καὶ Ερεχθίου
“Η τεχνη απαριστο ὁ μῆ φοτες” εἰπεν ὁ πλαστης,
“μοτεο νοσθι τόκον, μονεο νοσθι γημον.”

¹ It stood between the bowl of wine and the jar of water, and was used for filling the cups from both.

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587.—EUTOLMIUS ILLUSTRIUS

On a Vessel for pouring Hot Water or Wine

I STAND between Bacchus and the Nymphs, and ever pour into the cups that of which there is too little.¹

588.—ALCAEUS

EVEN as thou seest, stranger, his stout heart in the bronze image, so Hellas saw the might of Clitomachus.² For when he had put off the blood-stained cestus from his hands, he straightway fought in the fierce pancratium. In the third event he fouled not his shoulders in the dust, but wrestling without a fall won the three contests at Isthmus. Alone among the Greeks he gained this honour, and seven-gated Thebes and his father Hermocrates were crowned.

589.—ANONYMOUS

On a Statue of Hera suckling Heracles

A TRUE stepmother did the sculptor render. Therefore he added no milk to the breast that was not kindred.

590.—ANONYMOUS

On a Group of Hephaestus, Athena, and Erechtheus³

“ART united that which Nature did not,” said the sculptor. “O mother without birth and bridegroom without marriage!”

² See Pausanias vi. 15.

³ i.e. Erichthonius. The epigram alludes to the very gross story of the circumstances of his birth.

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591.—ΑΔΗΛΟΝ

Εἰς ἄγαλμα Ἀρεος καὶ Ἀφροδίτης

Ἄρεα καὶ Ήφέσην ὁ ζωγράφος εἰς μέσον οἴκου
ἀμφιπεριπλέγειν γράφασιν ἀμφοτέρους:
ἐκ θυρίδος δὲ μοχλῷ Φαθύτῳ πολυπάριφαις αἰρετῷ
ἔτη ἀμηχανώσιν ἀμφιπλέγειν σχοπίσων,
ἡδίτος ζαρύμητις ἔως τίμου: αὐτὸν ἐπὶ κομμᾷ
ἱθελεῖν ἀφίχου τὸν χόλον ἐξελατταί.

592.—ΑΔΗΛΟΝ

Εἰς ἀσπίδα περιέχοντα τὴν γέννηταν τῶν Σωτῆρος

Ω πόσον εὐήτης ὁ ζωγράφος, ἵττι χαριστεῖ
κοίριντον εἰρήνης ἀσπίδα τινά τοις.

593.—ΑΔΗΛΟΝ

Εἰς ἄγαλμα Μηδείας

Οἰκτονὸν ὄμοιόν καὶ λιταῖον ἐπιτυμονὸν ἔνθεος ἀμφὶ⁵
μαρμάρῳ ἐγενέτομεν, Βιαζυμένην εἰς ἕπος τοχυτῆς
λαίγεον Μηδείαν ὅλης ἐμηγενεῖς ἀνέης.

594.—ΑΔΗΛΟΝ

Ζωγράφε τον αρέβιον ἴτανοιξα, αὐτὸν ἐτὶ εγγῆ
καὶ φυχῶν εἶναι Σωτερίτικον βαλεστινόν.

595.—ΑΔΗΛΟΝ

Εἰς ἀκόνια Ἀπελλοῦ

οὐδὲς διετὸν εἰς εἰλότην γράψειν Ἀπελλῆν,

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591.—ANONYMOUS

On a Group of Ares and Aphrodite

THE painter in the interior of the house painted Ares and Aphrodite embracing each other. The bright Sun, coming in through the window, stood in astonishment as he gazed on them both. Till when shall the heavy wrath of the Sun endure? He would not banish his anger though it fell only on lifeless wax.¹

592.—ANONYMOUS

On a Shield representing the Birth of Christ

How simple was the artist to engrave the birth of the Prince of Peace on a shield!

593.—ANONYMOUS

On a Statue of Medea

THE inspired hand infused into the marble both pity and fury, and made the stone Medea, under the empire of his art, remember all her griefs.

594.—ANONYMOUS

On a Picture of Socrates

PAINTER, who hast reproduced the form of Socrates, would thou couldst have put his soul into the wax!

595.—ANONYMOUS

On a Picture of Apelles

APELLES painted himself in the picture.

¹ Used in encaustic painting.

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596.—ΑΛΑΟ

Εἰς εἰκόνα Χείλων

Τόνδε ἔσπιτεφανος Σπάρτα Χείλων φίτενσεν,
ὅς τὸν ἐπτὰ Σοφῶν πρῶτος ἔψυ σοφίᾳ.

597.—ΚΟΜΗΤΑ ΣΧΟΛΑΣΤΙΚΟΥ

Ἐν Ἀραζύρβῳ

Νοθρος ἐγώ τελέθεσκον ἀπ' ἵξνος ēς πόδας ἄκρους
τῆς πρὶν ἐμρηίης δορὸν ἀτειθόμενος,
ξωῆς καὶ θανατοῦ μεταίχμιον. "Λίδι γεῖτων,
μοῦνον ἀναπνείων, τάχλα ē πάντα νέκυς.
ἀλλὰ ποθός με Φίλιππος, ὃν ἐν γραφίδεσσι δοκένεις, 5
ξωγρυπτερ, κρυπτὴν τοῦνον ἀκεστσάμενος:
αἴθις δὲ Λιγνοῦρος, ἀπέρ παρος, ἐν χθονὶ βαίρω,
καὶ ποσὶ πεζεύω, καὶ ὅλος αἰσθάνομαι.

598.—ΘΕΟΚΡΙΤΟΥ

Τὸν τῷ Ζανὸς ὅδ' ὑμὶν νίὸν ὠνήρ,
τὸν λειοντομάχαν, τὸν ὁξύχειρα,
πρᾶτος τῶν ἐπάρωθε μουσοποιῶν
Ηελιπάνδρας αντέγραψεν οἱ κακοίρον.
χαστούς ἐβεπόνασεν εἰπ' ἀετλούς· 5
τούτον ē αὐτον ὁ εἶμος, ὡς σαδὲ εἶης,
ἔστασ' ἐνθάδε χάλκεον ποίσας,
πολλοῖς μησὶν ὅπισθε κῆπαυτοῖς.

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596.—ANONYMOUS

On a Picture of Chilon

SPARTA, glorious in war, gave birth to this Chilon,
who was first in wisdom of the seven sages.

597.—COMETAS SCHOLASTICUS

In Anazarba of Cilicia

I WAS paralyzed from the hips to the soles of my feet, long deprived of my former activity, half-way between life and death, near to Hades, breathing only, otherwise an utter corpse. But skilled Philip-pus, whom you see in the picture, saved me, healing my chilling sickness; and now I, Antoninus, again tread on the earth and walk with my feet, and have feeling in every part.

598.—THEOCRITUS

THIS man, Pisander of Camirus, first among the poets of old time, wrote of the son of Zeus, the lion-fighter, the nimble-handed, and told of all the labours he accomplished. Know that the city, after many months and years, set his very self up here in bronze.

GREEK ANTHOLOGY

599.—ΤΟΥ ΑΥΤΟΥ

Θᾶσαι τὸν ἀνίριάντα τοῦτον, ὃ ξέρε,
σπουδᾶ, καὶ λέγ', ἐπὰν ἐς οἰκον ἴθης.
“Λιακρεούτος εἰκόν' εἰσօρ ἐν Τέφ,
τῶν πρόσθ' εἴ τι περισσὸν φέσωπον.”
προσθεῖσ οε χῶτι τοῖς νίσουσιν ἄστοι,
ἐρεῖς ἀτρεκέως ὅλον τὸν ἄνδρα.

5

600.—ΤΟΥ ΑΥΤΟΥ

“Λ τε φωνὰ Διόπτος, χώτηρ ὁ τὰν κωμῳδίαν
εύρων Ἐπίχαρμος.
ὦ Βάκχε, χάλκεόν γιν ἀντ' ἀλαβύνων
τὸν ὥδ' ἀνέθηκαν
τοὶ Συρακόσσαις ἐγίρυνται, πελωρύστῃ πόλει,
οὐλὶς ἀνδρὶ πολίτῃ
σοθῶν τούτε ρύματων μεραμένους
τελεῖν ἐπίχειρα·
πολλὰ γάρ ποττάν τύπαι τοῖς παισὶν εἴπε χοϊστια·
μεγάλα χάρις αὐτῷ.”

5

10

601.—ΑΔΕΣΗΠΟΤΟΝ

Το ξόαγον το περισσὸν Ἀλεξιμένης Ἀφροδίτᾳ
εἰσατο, της πάσης γαυτιλῆς φυλακή.
χαιρ', ὃ πότιτα Κιπρ, εἰσούσα οε κέρδει, πλοῦτον
ἀρμετον, εἰσηγησεν γαῖς στι κοινότατον.

¹ It will be noticed that the metre of the second and fourth distichs differs from that of distichs 1, 3, 5.

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599.—BY THE SAME

Look well on this statue, stranger, and tell on thy return home : “ I saw in Teos the statue of Anacreon, a song-writer most excellent of those of old.” And adding that he took delight in young men, thou shalt exactly describe the whole man.

600.—BY THE SAME

Doric is my tongue and Doric this man who invented comedy, Epicharmus. Bacchus, to thee as to a citizen, did they who dwell in Syracuse, mightiest of cities, dedicate him in bronze. Belike, mindful of his wise sayings, they paid him this guerdon. For many things useful for life he said to its children. Great thanks to him!¹

601.—ANONYMOUS

This passing fair statue did Aeximenes erect to Aphrodite, the protectress of all navigation. Hail, sovereign Cypris! and if thou givest gain and welcome wealth thou shalt learn that a ship is most ready to go shares.²

² *i.e.* Aphrodite will get her share.

GREEK ANTHOLOGY

602.—ΕΤΗΝΟΤ ΛΘΗΝΑΙΟΤ

Λ πέτε παρθενικάστι τιλασορούσι παλαιόποτι
 Κύπρισσα, σὺν πεικαις καὶ γάμον εύσαιεν,
 κοιράδης ἥδη παλαιῷ λίτασσα χιτῶνας.
 ἀγέρας ἀφαρ μηρῶν ἐξελόχευσα τύπους
 πυρδίος ἐκ τύμφης δὲ κινδύνωματι ἐκ τοῦ Λάφυ-
 δίτης>

Ἄρει καὶ βούραις εὐτεφονή Ηρακλέους.
 Οὐδέποτε Τευρούην ἔλεγον ποτε γάντια με Νακκίς
 την πάντας ἐν μίτραις ἡσπάσατ' ἐν χλαινί.

603.—ΑΝΤΙΠΑΤΡΟΥ

Π. ιντ. Διουνυποτο θεραπνίδες αὖτε Σαυτεώ
 ἐντύνουσι θοῦσ ἔργα χοροστασίης
 ἢ μὲν δευτάξασα βέδας βλαστηρᾶς λειτού,
 ἢ δὲ Λυκαόνιον καλλίκερων ἔλαφον,
 ἢ τριτάτη τὸν πίστον ἐπτέρυν, ἢ εἰ τεττύρτη
 τιμητικόν, ἢ τέττυτα χαλκοβαρύς κροταλού·
 πασαι φιταδέιν τε πατομέν τε νόμῳ
 ἐκπλαγέες λύσσα δαίμονος ενιάδι.

604.—ΝΟΣΣΙΔΟΣ

Θαυμαρέτας μορφίν ὁ πιναξεῖχεν εὖ γε το γάμον
 τοιξε τὸ θέραπον τὸς ὑγιανοβλεφάρον,
 αὐτὸς καὶ σ' ἐσιθοῖσι καὶ οἰκοφίλας πανδακανα.
 δειπνοιαν μελαθρούσιν οἵμετα παθορίν.

605.—ΤΗΣ ΑΥΤΗΣ

Τοι πάντα ξανθᾶς Καλλονέων εἰς Λαφρούτας
 εἰσοντα γραψαμένα πάντα ἀντίθησεν Ιστα.

THE DECLAMATORY EPIGRAMS

602.—EVENUS OF ATHENS

I WHO once supplicated Cypris with my maiden hands and, waving torches, prayed for marriage, after I had loosed my nuptial dress in the bridal chamber, suddenly saw spring from my thighs the marks of manhood. Now I am called a bridegroom instead of a bride, and crown the altars of Ares and Heracles instead of those of Aphrodite. Thebes once told of Tiresias, and now Chaleis greets in a chlamys her who formerly wore the snood.

603.—ANTIPATER OF SIDON

THESE five votaries of Dionysus the Saviour are entering upon the rapid dance. One lifts on high the body of a grim lion, another an antlered Arcadian stag, a third a bird with lovely plumage, a fourth a kettle-drum, and the fifth a heavy brazen clapper. All are frenzied and distraught by the bacchic fury of the god.¹

604.—NOSSIS

THIS is the picture of Thaumareta. Well did the painter render the bearing and the beauty of the gentle-eyed lady! Thy little house-dog would fawn upon thee if it saw thee here, thinking that it looked on the mistress of its home.

605.—BY THE SAME

CALLO had her portrait made exactly like herself, and hung the picture in the house of fair-haired

¹ Possibly on the famous group of Thespian women by Praxiteles, which Mummius transferred to Rome.

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ίντιστρας, οὐτάκει· ιδέ ἀχαΐς ἀλίσον ἀνθεῖ,
χατιρέτων οὐ τινα γῆρας μέμφειν έχει τιστής.

606.—ΑΔΕΣΠΟΤΟΝ

Εἰς λουτρόν

Μη το πάρος φιλέστεσε Ληγος, σκαλιάζει Κυθήρην
εἰθαύς λουτράγειν γαραζι φατιριτάτοις·
είρκεια τηχόρισσιν· μη εἰσειθε οὐ γερό Λιθόπητη
ταρθεον φοριάς, φάνε Τερματίας.

607.—ΑΛΛΟ

Αἱ Χαρίτες λιγνατῶν φιλέψαμεν τὸ λοετρόν
δῶκαν ἔστιν ρεθέων ὑδασιν ἀγλαίην.

608.—ΑΛΛΟ

Η τοιοῦ Κυθήριαν εἴη τοιεν, ή Κυθήρια
τοῖον τεῦξεν ὕδωρ, διη χρόα λουσαρέηη.

609.—ΑΛΛΟ

Γοτ Χαρίτων τὰς λουτρὰν ἀβίβοματα· αἰ τῷ ἐνείρας
πομπῇ τῷ πατεῖται τὰς Χαράς εὔχεται.

609Δ.—ΑΛΛΟ

Οὐτος εἴ Χαρίτης λουτρὰν τούτη· οὐτος γερός Λευκός
πλείους χωρῆσται τοῦτο τριῶν δύναται.

610.—ΑΛΛΟ

Μικρὴ μὲν θύρα τοῦ Ιατροῦ, ηγέτη δὲ οὐδεὶς ἀποποιεῖ,
ώς ρόδον ἐν κήποις, ώς ἵον ἐν ταλάροις.

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Aphrodite. How gentle she looks standing there!
Look how fresh is the bloom of her charm! All
hail to her! for there is no fault in her life.

606-640 *are all Inscriptions on Baths*

606.—**ANONYMOUS**

Look at Cytherea whom Ares once loved, bathing
here in the limpid stream. Look at her swimming,
and fear not. It is not maiden Athena that you see,
as Tiresias did.

607.—**ANONYMOUS**

THE Graces bathed here, and to reward the bath
they gave to the water the brightness of their limbs.

608.—**ANONYMOUS**

EITHER such water gave birth to Cytherea, or
Cytherea, by bathing in it, made the water such.

609.—**ANONYMOUS**

This bath is the playground of the Graces, for it
only admits the Graces to sport within it.

609a.—**ANONYMOUS**

This is really the Graces' bath, for it cannot contain
more than three.

610.—**ANONYMOUS**

This is a little work, but beautiful to look on, like
a rose in a garden or a violet in a basket of flowers.

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611.—ΑΛΛΟ

Ἐν μικρῷ μεγάλῃ λουτρῷ χάρις, ἐν ᾧ ἔλαχίστῳ
νάρατι λουομένοις ἡδὺς ἔπεστιν Ἔρως.

612.—ΑΛΛΟ

Ως δένδρον βραχύφυλλον, ἔχει δὲ οὐδεῖν ὅδωδιν,
οὔτως λουτρὰ τάδε μικρὰ μέν, ἀλλὰ φίλα.

613.—ΑΛΛΟ

Eis τὸ λουτρὸν Μαρίας

Τῆς Μαρίης τὸ λοετρὸν ἵνα τὸ ὑπεῖλακρν Μῶρος,
εἰπω, “Ως Μαρίη, καὶ σὲ παρερχόμεθα.”

614. ΛΕΟΝΤΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἴ λοιτρὸν μικρὸν = γρανίσματα τῷ Ζεύσι πρό⁵
Μὴ νεισα, Ζεῦξιππε, παραντέλλοντι λοιτρῷ
και μεγαλῷν παρί⁶ Λαμπεῖν θρατύλος ἡδὺ φαίνει.

615.—ΑΛΛΟ

Eis λοιτρὸν ἐν Σμύρνῃ

Χῶρας, τίς μερόπων σε λιπαργεῖα τὸ πρὸς ἕστα
πλούσιον ἐν φέργηι θήκατο λουομένοις:
τίς δέ καὶ αἴθιαλοιτι βιπφ πεπαλαγμένον ἄρτι,
κεῖναι ἀπετιμάς, φαΐστρον ἰστεῖσι σόροι;
φυῖν σοφῇ ἀς πάπιν Θεοδωρίας, ὡς ἐπεον ἔη
καὶ τοτῷ καθαρῷ εἰκενυμένος κραβίην

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611.—ANONYMOUS

THERE is great charm in a little bath. Sweet love looks on those who bathe in the tiniest stream.

612.—ANONYMOUS

As a myrtle has little leaves, but sweet-scented, so this bath is small, but dear.

613.—ANONYMOUS

On the Bath of Maria¹

MOMUS² wept when he saw the bath of Maria, exclaiming: "I have to leave you unvisited, as I leave Maria."

614.—LEONTIUS SCHOLASTICUS

On a small Bath next that called Zeuxippus

BE not wrath, Zeuxippus, with this bath that arises next thee. The little star called Erotylus shines sweetly though next the Great Bear.

615.—ANONYMOUS

On a Bath at Smyrna

THOU building, who of mortals made thee, who wast formerly dim, rich in light for bathers, and who, cleaning away the smoky grime that befouled thee, brightened thee thus? It was wise Theodorus who in this truly, as in everything, showed the cleanliness of his heart. He being the treasurer and father

¹ The Empress, wife of Honorius.

² The god of fault-finding.

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ἴσ γὰρ ἔων πάλιος κτεάγων ταμίης τε πατήρ τε,
κέρδεσιν ἐξ αὐτῶν οὐκ ἔμιγε χέρας.
ἄλλὰ τοὺς φιλόπατριν, ἐρισθενές, ἀφθιτε Χριστί,
πήματος αἰτῶν ἄτερ σῶς τεῇ παλάμη, 10

616.—ΑΛΛΟ

Ἐνθάδε λουσαρέων Χαρίτων ποτέ, θέσκελα πέπλα
βαῖος Ἐρωτὸς ἐκλεψε, καὶ φύγετο: τὰς δὲ ἔλιπ' αὐτοῦ
γυμναῖς, αἰδομένας θυρέων ἐκτοσθε φαινοῦται.

617.—ΑΛΛΟ

Εἰς βαλανεῖον ψυχρόν

Τοι ποταμόν, βαλανεῦ, τίς ἐτείχισε: τίς βαλανεῖον
τὴν κοινὴν φυσικὸν τῆρας μετωιόμασεν:

Λίθος Ἱπποτάσης φίλος ἀθανάτουσι θεῖσιν
ώδε μετοικίσας ἤγαρ τοὺς ἀνθρώπους,

πρὸς τί ἔστι καὶ σανίδες ἐν τοῖς ποταμοῖς αἵδε ἵπο-
κειται;

οὐ τὰ τὴν θέρμην, τῆς χτόνος εἰ ἔγκα.

Φρίξον καὶ Ναοκης αἱ τοις τόποις, ὅλλα ἐπιεγραψον:
“Τῷ μεσορι λόνταν” πνε γὰρ ἐσω Βορέας.” 5

618.—ΑΛΛΟ

Εἰς ἑτερον λοντρὸν ἐν Βεζαντίῳ

Λατὸν ἐρεπτομενούς προτέρων οὐ φεύγατο μῆδος:
πιστιν ἀληθεῖης τοιτα τὸ λοντρὸν ἔχει.
εἰ γὰρ ἀπαξ καθαροῖτι λοίποται θεαστιν ἀνήρ,
οὐ ποθεῖτι πατρῷν, οὐκ ἔθελει γείτας.

¹ Hom. Od. x. 2.

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of the city's possessions, did not stain his hands by gain derived from them. Mighty Christ, immortal God, keep by Thy hand this patriot out of the reach of misfortune.

616.—ANONYMOUS

HERE once when the Graces bathed, little Eros stole their immortal raiment and went off with it, leaving them naked and ashamed to appear outside the door.

617.—ANONYMOUS

On a too cold Bath

Who walled round a river, bathman? Who falsely styled this fountain a bath? "Aeolus, son of Hippotas, dear to the immortal gods,"¹ brought the winds here from their home. And why are these two planks placed here for the feet? Not for warmth, but for freezing. This is the place of Shivering and Frost-bite. Write thereon: "Bathe here in August,"² for the north wind blows ever within."

618.—ANONYMOUS

On a Bath in Byzantium

THE old story of the lotus-eaters³ is no falsehood. This bath confirms its truth. For if a man once bathe in these pure waters he does not regret his country or desire his parents.

² Mesori is the Egyptian name of August.

³ Hom. *Od.* ix. 94.

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619.—ΛΓΛΦΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς ἔτερον λοντρὸν ἐν Βεζαντίῳ

Νιν ἔγρων, Κυθέρεια, πόθερ πίκησας ἀγῶνα,
τὴν πρὸν Ἀλεξάνδρον φῆσον ὑφαρπαριμ.
ἔρθαστο γὰρ τέργημα τοιούτοις οὖτας, εἶρες ἔλεγον
“Ηοῦρ Μαχίσ χείμαστι λονταριμήν,
νίσηστεν τὸ λοντρόν” ἕπετο σε τῷτο θιασῆγ
Παλλάς: “Ἐπικείθητε μᾶστι, οὐ Παῖδη.”

620.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Εἰς λοιπὸν οἴνου, ἐν φλοιώται τοῖς γαῖας τοῖς ἀνέρες
“Ἄγχι μεν ἄντις ἔρωτος ἔλειψεν δὲ τοι τηγαῖας
εἰπε πυλίς Ηαβίην τὴν μεγάλην ἔλιγη,
ἄλλ’ εἰπης γλυκὺ τοῖς τῷ παταζλότοις γάρ επ’ ἔργοις
ἔλπις ἀληθείης ἐστὶ μελιχροτέρη.

621.—ΑΔΕΣΗΠΟΤΟΝ

Εἰς ἔτερον λοντρόν

“Οσταῖς θηλυτερίαις διπλούς πόθος ἔστι δὲ παῖας,
δειρὸν τοι, φαιρότερης τειβόμεναι χαριτος,
χῆρ μεν ἔλοντα ποστρι, τορφεῖ ποστιν ἡ δὲ τι κούρη
ἀτριπέσι πλειστούς ἔστι πορτεῖ λεχθῶ
ἡ τε φορμητι πορτεῖ ἀπὸ πομπτος, ἔπιδη ἔραττον
ἴξει ἔστι προθύρης, ἔπιδη λονταριγή.

622.—ΑΛΛΟ

Εἰς τὸ αὐτό

Βαστεῖτε κομιστεῖς ἀλοχοῖς γλυκὸς τυρός τοχεί,
λαίτε, φαιρότερος τῆτε φαγητοφετος:

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619.—AGATHIAS SCHOLASTICUS

On a Bath in Byzantium

Now I know, Cytherea, how thou didst conquer in the contest, stealing the vote of Alexander. It was here thou didst dip thy body, and so didst find means to overcome Hera who had bathed in the streams of Inachus.¹ It was the bath that won, and I fancy Pallas cried out thus: “I was conquered by the water, not by the Paphian.”

620.—PAULUS SILENTIARIUS

On a Double Bath in which Men and Women Bathed

NEAR is the hope of love, but one cannot catch the women. A little door shuts out great Cypriſ. But yet this is sweet; for in the matter of amorous desire hope is sweeter than reality.

621.—ANONYMOUS

See women as have desire to please (and ye all have) come here, and ye shall win brighter charms. She who has a husband will give her husband pleasure, and the unmarried girl will stir many to offer her marriage. And she who makes her living by her body, if she bathe here, will have swarms of lovers at her door.

622.—ANONYMOUS

If sweet desire for thy wedded wife posses thee, bathe here, and thou shalt appear to her brighter.

¹ At Argos.

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εἴτε σε μισθοφόρους ἐπι μαχλίδας αἵστρος ὄμιντ,
λιψη, καὶ αὐτεῖς, εὐθύς λαυτάμενος.

623.—ΚΤΡΟΤ ΠΟΙΗΤΟΥ

Εἰς ἔτερον εὔμορφον

Κύπρις σὺν Χαρίτεσσι καὶ νέῃ χωνοφελέμηφ
εὐθύς λαυταμένῃ, μισθῶν εὖρος χαριν.

624.—ΛΕΟΝΤΙΟΤ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς ετερού λοντρὸν πηγαίνει τῷ λοντρῷ ἢ Βεβατῷ
Δείματά με ξυρᾶν πάρι πρατίφειντα λοντροῦ
ἀπτος ἀνῆρ, ἀρετῆς εἰναιεν, οὐκ ἔριεν.
κεῖνο μὲν πλειστον ἔγρα εἰδέντος το φίλοις το
ἔγτυρῳ προχοΐς καὶ μήτι καὶ χαριτασ.

625.—ΜΑΚΗΔΟΝΙΟΤ ΤΗΑΤΟΥ

Εἰς ἔτερον λοντρὸν ἢ Λυκίοις

Πετότατος με ὅποιοι τις αὐτο πυλαντρὸς ἔμειν,
ερίσαι λοντροῖντο κατρος αὐγλαστοῖς,
μη τιν Νησιαν τις ἔριεν εἰλ γερμανο γριποῖν
ἡ μετὰ καλλισίδων Κύπριην καὶ Χαρίτων
οὐκ εἴθελεν "Να λεπτοι εἴθεν δαινεσθαι ἐμμητοίς"
τις γάρ "Ομηροις αἰτιθέμενοι λέγον;

626.—ΜΑΡΙΑΝΟΤ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς ἔτερον λοντρὸν ὄνομαζόμενον "Ἐρωτα

Μητέρα Κύπριην ἔλουσεν "Ἐρως ποτὲ τῷδε λοντρῷ,
αὐτος παθλέεις λαμπαῖτι καλον τελο.

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Or if lust drive thee to mercenary and depraved women, bathe here, and thou shalt be paid instead of paying.

623.—CYRUS

CYPRIS with the Graces and her golden-arrowed boy bathed here and gave grace in payment.

624.—LEONTIUS SCHOLASTICUS

On another Bath next the Public Baths in Byzantium

A CITIZEN built me at the gate of the public bath for excellency, not for competition. Let that serve many; I supply water and scent and charm to an intimate few.

625.—MACEDONIUS THE CONSUL.

On another Bath in the Lycian Quarter (?)

LET my doorkeeper be the most faithful of men, keeping careful note of the time at which bathers enter me, lest anyone against his will see one of the Naiads naked in my waters, or Cypris with the long-haired Graces: “For hard are the gods to him who sees them manifestly.”¹ Who would dispute Homer’s dictum?

626.—MARIANUS SCHOLASTICUS

On another Bath called Love

LOVE once bathed his mother Cypris in this bath, himself warming its lovely water with his torch. Ah,

¹ Hom. *Il.* xx. 131.

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ιέρως ὁ ἀμβροσίου χυθεὶς χρόδς ἄμμιγα λευκοῖς
 ἕδαστι, φεῦ πινοῦς ὅσσοι ἀνῆψεν ἡαρ
 ἔνθεν ἀεὶ ῥοδόεσσαν ἀναζείουσιν ἀντμήν,
 ὡς ἔτι τῆς χρυσῆς λονομένης Ήαφίης.

627.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Ταῦτα ὑπὸ τὰς πλατάνους ἀπαλῷ τετρυμένος ὑπρεψ
 εῖναις Ἐρως, Νύμφαις λαμπάδα παρθέμενος.
 Νύμφαι ὁ ἀλληληστι, “Τί μέλλομεν; αἴθε δὲ τούτῳ
 σβέσσαμεν,” εἶποι, “όμοι πῦρ κραδῆς μερόπων.”
 Λαμπάς ὁ ὡς ἴφλεξε καὶ ὥστα, θερμὸν ἐκεῖνον
 Νύμφαι Ἐρωτιάσσεις λοντροχοεῦσιν ὑπερ.

J. A. Pott, *Greek Love-Songs and Epigrams*, i. p. 113;
 expanded by Shakespeare, *Sonnets*, cliii, cliv.

628.—ΙΩΑΝΝΟΥ ΓΡΑΜΜΑΤΙΚΟΥ

Εἰς τὸ θημέτων λοτρὸν τὸ καλύμματον Ἱππονοὶ ἢν
 Ἀλεξανδρείᾳ

Ιππονοὶ ἐρρεῖτην χρονίη μάστιγι ἡαμέντα
 χρωσίσθι πολύτιλος ἀραξ ἥγετε χαλινῷ.

629.—ΤΟΥ ΑΥΤΟΥ

Εἰς ἔτερον

Λίθε σέ, Ηίνδαρε, μᾶλλον ἐροῦς ἰκάθηρα ἥσέθροις,
 καὶ κερ ἀμιστον ὑστερ ποὺμον ἴφησθα μόγον.

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what a scent of spring had the sweat that ran from her ambrosial body mixing with the clear, white water! Henceforth from it ever bubbles a vapour smelling of roses, as if golden Cypris were still bathing.

627.—BY THE SAME

HERE under the plane-trees tired Love lay softly sleeping, having entrusted his torch to the Nymphs. Said the Nymphs among themselves: “Why not do it at once? Would that together with this we could put out the fire in men’s hearts.” But it was the torch that set fire to the water, and henceforth the Love-Nymphs pour forth here hot water for men to bathe in.

628.—JOANNES GRAMMATICUS

On the Public Bath at Alexandria called the Horse

Our blessed sovereign aroused with a golden bit the fair-flowing Horse which long scourging had laid low.¹

629.—BY THE SAME

WOULD, Pindar, that I rather than others had washed thee in my stream. Then thou wouldest have called my water alone *best*.²

¹ The meaning is that the Emperor spent money on restoring the bath.

² Referring to the beginning of *Olymp.* i. “Water is best.”

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630.—ΛΕΟΝΤΙΟΤ ΣΧΟΔΑΣΤΙΚΟΤ

Εἰς θερμὰ τὰ βασιλικά

Θερμὰ ταῖς ἀπεκίνως βασιλέας τηγάνε γὰρ αἱ τοῦς
οἱ πρὸν ἀριστάμενοι θήκαι εἴπωνται μήπορ,
οὐ γὰρ ὑπὸ Θροτέφ πυρὶ θύλπεται ἀγλαὸν ὕδωρ,
αὐτοματῇ δὲ λίθος τίστεται αἴθομένη
οὐδὲ βόνιψ ψυχροῦ ποτίσεται ἀμφὶ λοστοῖ,
ἀλλ᾽ οἷον ποτέεις, τοῖον οὐ πεκφέρεται.

631.—ΛΓΑΘΙΟΤ ΣΧΟΔΑΣΤΙΚΟΤ

Εἰς τὰ θερμὰ τὰ Ἀγαμεμνόνεια ἐν Σμύρνῃ

Χῶρος ἐγένετο Δανιοῖς μεμελημένος, ἵνα μολύσατε
τῆς Ηοῖαλειρίης ἔξελαθον τοι τέχνης.
Ἐλκει γὰρ μετὰ σῖτην ἔμοις ἀκισταντο ρέεθροι,
βαρβαρικῆς λόγχης ιοις ἀπωταμένοι.
εὐθερ ἀξιοθήτης ὄροφηφόρος ἀρτὶ οἱ τιμοῖς
τὴν Ἀγαμεμνονέην εὔροι εἴπωνται.

632.—ΑΔΗΛΟΝ

Εἰς ἑτερα θερμά

Χθονικοὺς μηχανῶν γραῦλων κοιλωμαστικοὺς ἀγανάκτην πῦρ
ἔστι αἱ εχη, φλοξίν εἰ πει, τέλεη κρυφίαστιν,
ἄπλοος ἀνώ βαλνεοῖς αἰθίρια θεομος, ἔπειτε
θλιβόμενος, πυριθαλπεῖς ἐπειργεταί ιεραστοῖς ὕδωρ.

633.—ΔΑΜΟΧΑΡΙΔΟΣ ΓΡΑΜΜΑΤΙΚΟΤ

Εἰς λουτρόν

Ηοῦ καὶ Παφίγ καὶ Παλλάδη τούτο λοετορ
ῶς ποτε τοι χοινοῖς πρεστὲ μηδον εχειν
καὶ ταχα τῆς μηδεῖς αρπαξ εσταται οὐ Νάρτα αὐταῖς,
είναι εἰ ἀγρυφοῖς γαματι οὐκτυμένη.

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630. LEONTIUS SCHOLASTICUS

On the Royal Hot Baths

THESE are really the royal hot baths, for our fathers, admiring them, gave them this name. By no mortal fire is the bright water warmed, but the spring is born hot of its own accord. Nor dost thou require a cold stream for the bath, but tempered as thou dost desire it, it gushes forth.

631. AGATHIAS SCHOLASTICUS

*On the Hot Baths of Agamemnon near Smyrna*¹

I AM a place beloved by the Danai, coming to which they forgot the art of Podalirius.² For after the battle they healed their wounds in my stream, expelling the poison of the barbarian spear. Hence I grew great and came to bear a roof, and as a token of fame received the name of Agamemnon.

632.—ANONYMOUS

On other Hot Baths

WHILE Earth in her inmost recesses has perpetual fire and boils with hidden flames, the hot vapour, ascending to the air owing to the pressure from below, belches forth streams of water heated by fire.

633.—DAMOCHLARIS GRAMMATICUS

THIS was the bath of Hera, Cypris, and Pallas, when they were eager to get the golden apple. And perhaps now Paris will not be their judge, but their image reflected in the silver flood.

¹ Still existing and so called.

² The two sons of Asclepius, Podalirius and Machaon, were the surgeons of the Greek army before Troy.

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634.—ΑΛΛΟ

Ωμοσαν αἱ Χάρτες φέρειν γένια καὶ ἵρας αἰγλής
ἐνθάδε γειτάειν ἢ παρὰ τὴν Παφίην.

635.—ΑΛΛΟ

Δάφνης εὐπεταλοῦ φέροντα μόνον ἐστι λοετρόν.

636.—ΑΛΛΟ

Τοῦτο ἴσσιν τῷ λοετρῷ ὁ πάνσοφος εἶπεν· Ὁμηρος:
“Νηπενθες ἀχολῶν τε, κακῶν ἡ πλῆγης ἀπάντων.”

637.—ΑΛΛΟ

Ἐγδαιοί λοιπομένη δέμας ἀμβροστον αὐτίκα Κύπριος
εἶξεν Ἀλεξανδρῷ, καὶ ἀεθλοῖς ἥρπασε μῆλον.

638.—ΑΛΛΟ

Ἄλ τρας Ὁρχομενῷ Χάρτες τῷ λοετρῷ ἐτενήσαν
τοικα χωρίσαι τίσσαρας οὐ διπάται.

639.—ΑΛΛΟ

Κύπριος, Ερμός, Χάρτες, Νόμφαι, Διόνυσος,
Ἄπολλων
όμοσαν ἀλλιγώτις ἐνθάδε γειτετάειν.

640.—ΑΛΛΟ

Ἄθανατοι λιώνται ἀναγορεύοντες βαλανεῖον,
πέμπτην εἴριθαι, μετεπειτα δὲ πιμαζα παρα.

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634.—ANONYMOUS

THE Graces swore by the radiant lord of light
rather to dwell here than with Cypris.

635.—ANONYMOUS

This bath bears the name of the leafy laurel.

636.—ANONYMOUS

IT was on seeing this bath that sagest Homer
said: "Allaying grief and anger, bringing oblivion
of all evil."¹

637.—ANONYMOUS

AFTER bathing her divine limbs here, Cypris
straightway showed herself to Alexander, and carried
off the prize of the apple.

638.—ANONYMOUS

THE three Graces of Orchomenus made the bath,
and therefore it has not room for four.

639.—ANONYMOUS

CYPRIS, Love, the Graces, the Nymphs, Dionysus,
and Apollo swore to each other to dwell here.

640.—ANONYMOUS

THE immortals bathe when the bath is first opened,
at the fifth hour the demi-gods, and later all the
rubbish.

¹ Hom. *Od.* iv. 221.

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641.—ΑΓΛΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς γέφυραν τοῦ Σαγγαρίου

Καὶ σὺ μεθ' Ἐσπερόην ὑψαιχέρα, καὶ μετὰ Μήδων
ἴθιε καὶ πάσαν θαρσορικῆν ἀγέλην,
Σαγγάρι, κρατεῖσθι ρώμα ἀφίσι περθεῖσ,
οὐτῷ δενδρῶθης καὶ αικῆ παλάμη,
ὁ πρὸς ἐσσαΐσιστιν ἀνέματος, ὁ πρὸς ἀπειρᾶς,
κεῖσαι λαμένη σφυρίστος ἀλυκτοπέση.

642.—ΤΟΥ ΑΥΤΟΥ

Εἰς σωτήρια ἐν Σμύρνῃ ἐν προαστείῳ

Πᾶν τοῦ φροτῶν σπατάλημα, καὶ ἡ παλαιότερος ἔσθι
ἐνθάδε κρινομένη τῷ τοῦτο ἔλευσι χάριν,
οἱ γάρ φαστανοὶ τοῦ καὶ ἵθινες, αἱ θύτεροι ἕγουν
τρίχεις, ἡ τοῦ τοσοῦ βιωματομίξατοῦ
φίγεια ἐνθάδε κεφαλος ἀποστένει ἐφάρα γαστορ
οπποῦ πειναλέη σεβατο λανανινο.
ἀφε εἰ γριπτακει τις, ὃς ἀφροτα μίγην ἀεριστ
χρυσούν τοσσατίου τὴν κονιν ἐπριατο.

643.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Τί σπειραχεῖς νεφαλίην κοκκωμένος; ἐς τί εἰς πικρὰ
οὔρωσεις, μελέσαι ταχχὺ δαρινομένοις;
εἰς τί εἰς γαστέρα σειο ραπισμοῖς ἀρφιπατάσοις,
διθλικατοσσοι μαστακος ἐγρασίαι;
μάχθων τυπατίστειν αὐτοι χάσις, εἰ παρὰ τατι
οἵ τοῦ μεταργειῶν ποιει παρεξεταῖης.

THE DECLAMATORY EPIGRAMS

641.—AGATHIAS SCHOLASTICUS

On a Bridge over the Sangarius

Thou too, Sangarius, after proud Italy and the peoples of the Medes, and all the barbarian host, art thus enslaved by the hand of our prince,¹ thy stream fettered by strong arches. Thou who wast formerly impassable to boats and indomitable, liest gripped in bonds of stone.

642.—BY THE SAME

On a Latrine in the Suburbs of Smyrna

All the extravagance of mortals and their expensive dishes excreted here have lost their previous charm. The pheasants and fishes, and the mixtures pounded in the mortar, and all that variety of kick-shaws, become here dung. The belly rids itself of all that the ravenous gullet took in, and at length a man sees that in the pride of his foolish heart he spent so much gold on nothing but dust.

643.—BY THE SAME

On the Same

Why do you moan with the headache and groan bitterly for the heaviness you feel all over, and keep on smacking your belly, thinking to force out the work of your jaws? You would never have had all this trouble and labour if you had not largely exceeded yourself at table. When you are lying there

¹ Justinian.

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ἄλλ' ἐπὶ μὲν στίχασι φρονεῖς μέρα, καὶ στόμα
τέρπεις

βρώμασιν, ἐπιχύμην κεῖνα λογιξόμενος·
ἐνθάδε ἐστι τὸ μέσον τοῦτον τοῦτον
ἡ γαστὴρ τίνει πολλάκι τυπτομένη.

10

644.—ΤΟΥ ΛΥΤΟΥ

Ἐις τὸ αὐτό

Εἴης μάκαρ τλήθυμος γεωπόνε· σοὶ βίος ἀεὶ⁵
μήμετον καὶ σκαπάγης ἄλγεα καὶ πενίης·
λιτὰ δέ σοι καὶ οἶνα, καὶ ἐν ξυλόχοισι καθενέεις,
ἰειτος ἐπτλίσας λαμπρὸν ἀντρωπότην·
εμπηγὸς ἀρτίπος ἔσσι, καὶ ἐνθάδε βαιὰ καθεσθεῖς
αἰτίκα γαστήρα σῆρε θήσεις ἐλαφροτάτην·
οὐκέτι κατιψήχεις ἴερην βάχυν, οὐδέ τι μηδενός
τίπτεις, αὐτομάτως φόρτον ἀρωματένος.
τλήμοτες οἱ πλούτουπτες οὗ οἱ¹ κείμοντι συνόντες
οἱς πλέον ἀρτεμίδης εὐαῖσιν ὀλαπίνη,

10

645. ΜΑΚΗΔΟΝΙΟΥ ΤΗΛΑΤΟΥ

Τριηλφύς ὑπὸ ἀνθειμίητι, φῦλη πάρα Μαιορος Ἐρμον,
Σαρστες, ἡ Λυσσωρ ἐξοχός εἰμι πόλις,
μάρτυς ἐρὴ πρώτη γρεομοργή Διός· οὐ γάρ ἐλέγχειν
λαθρῶν νλα Ρεὺς ἥδελον ἴμετέρης,
αἰτῷ καὶ Βρούλῳ γρεομοργή τελέσος· ἐν τοις κεραυνῷ⁵
ερικτεὶς εὔπιτες, φαστὶ φασινόμενοι·
πρωτεῖς δὲ ἡμετέλειαν ἐν δρυΐαινοις οὐδὲς ὅπωρη
οὐδεῖτος ἐν τοις, μωρὸν Φανθόρ ἀμνῷζε γῆρας,
τανταὶ μὲν κατηγόραιτο· πολὺς δὲ μὲν πολλακίς αἷμα
αστετεῖν ὀλβίσσετος εὑρε μεγαρούγην.

10

¹ I write so: ποι MS.

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guzzling you have a high opinion of yourself, and delight your palate with the viands, deeming that happiness. But here you are in distress, and your belly only gets many smacks to pay for the sins of your gullet.

644.—BY THE SAME

On the Same

BLEST are you, long-suffering labourer ! You have only to put up, all your life, with the pains of hoeing and poverty. Simple are your meals, and you sleep in the woods, after satisfying your throat's vast thirst for water. Yet you are perfectly sound, and sitting here for a few moments lighten your belly. You don't rub down the lower part of your spine, or beat your thighs, but you get rid of the burden naturally. They are in evil case, the rich and those who associate with them, whom feasting pleases more than sound health.

645.—MACEDONIUS THE CONSUL

I AM Sardis, the chief city of Lydia, who stand under flowery Tmolus, by the stream of Maconian Hermes. I witnessed first the birth of Jove, for I refused to betray the secretly born son of my own Rhea. It was I, too, who nursed Bacchus, and I saw him shining with broader flame in the lightning-flash. First in my fields did Autumn, the giver of wine, milk from the udder of the grape-cluster the golden juice. Everything combined to adorn me, and old Time often saw me envied by the most flourishing cities.

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646.—ΑΔΕΣΠΟΤΟΝ

Εἰς Ἡράκλεαν τὴν Πόρτου

Εἴ πόλιν Ἡρακλῆος ὄμοιμον φέσθαι καὶ ἀλληγ.
ἰσθι μὲ τῷ πόντον μῆδει ἀπιμοτέρην.

647.—ΑΔΕΣΠΟΤΟΝ

Εἰς τὴν Ρόμην

Ρωμη παρβασίλεια, τὸ σὺν κλίσισ ὑποτ’ ἀλεῖται
Νίκη γὰρ σε φυγεῖν ἀπτερος αὐτοταται.

648.—ΜΑΚΗΔΟΝΙΟΤ ΤΗΛΤΟΥ

Εἰς οἶκον ἐν Κιβύρῃ

Λοχιος ἔροι καὶ ξείνοις διει φίλοις· οὐ γὰρ ἴρενάν
τίς, πόθεν, ἢ τίνων, διττή φιλοξενίης.

649.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Εἰσεδιη τὸ μελαθρον ἀπὸ προτομοθεμάτων
ἄχρι τοι ἵψηλοις ἥρατρον εἰς ὄφοφους,
οἱ γὰρ ἄτε ἀλλοτρίων κτείνων ληστορι χαλκῷ
ολέτοι ἀναλίξουν τεῦξε Μακηδόνιος·
οἵσε λιπερομήτης κείνοι καὶ ἀκεραιοι μοχθῷ
ἀλαῖτε, τεκατάτου μισθοῦ ἀπειθόμενος,
άς εἰ πονητικαὶ μηταρα φιλασσεται ἀνοιλ δικαιῶ,
ώδε καὶ εὐσιβέων ἕργα μένοι μερόπων.

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646.—ANONYMOUS

On the Pontic Heraclea

If you know of another city with the same name,
Heraclea, know that I, the Pontic one, do not rank
beneath it.

647.—ANONYMOUS

*On Rome*¹

ROME, queen of the world, thy fame shall never
perish, for Victory, being wingless, cannot fly from
thee.

648.—MACEDONIUS THE CONSUL

On an Inn in Cibyra

NATIVE alike and foreigner are ever dear to me,
for it is not the business of hospitality to enquire
who, whence, and whose son.

649.—BY THE SAME

On the Same

PITY built up this house from its foundations to its
lofty roof. For Macedonius did not build it out of
wealth gained by despoiling with the sword the pos-
sessions of others, nor did he weep, a pauper, over
an empty and profitless labour, deprived of the
return justly due to his outlay. As rest from labour
awaits the just, so may the works of pious men
survive.

¹ *i.e.* Constantinople.

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650.—ΛΕΟΝΤΙΟΤ

Ἐις οἶκον κείμενοι πέροι τοῦ Ζεύς πάποι· τὰ τοῖς ἵπποις
Ἐγ μὲν τῷ Ζεύς πάποι ἔχω πέλας, ἢδι λοετρόν
ἔσθιτος ἵππος ἵπποις ἀπλαφυρῶν,
τοὺς δέ φα θεησάμενος, καὶ τῷδε ἐν χρῶτα λοίσσαι,
ἴεντο καὶ ἀμπενευσμὸν εἰπτὶ παρ' ἡμίτερῳ
καὶ κε πάλιν σταδίοις ποτὶ δείχδου ὄριος ἔχθοις,
ἀγγύθεν ἐγγὺς ἴων γείτονος ἐκ θαλάμου.

651.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Ἐις οἶκον ἐψηλὸν ἐν Βιζαντίῳ

Τοισαῦτεροι εἰσηγόμενοι παλιντερπεια νῆστα θαλασσῆς,
ταυτούτεροι ἥρατιο φεγγοὶ πλανόμενοι·
εἰς ἓρι φάρο κρυκόπεπλος ὅπαν πολκισματι Πηνει,
τερπομένη, αἰτεῖχεν πρὸς ἀλιτρούς οὐκ ἀθέλει.

652.—ΙΟΤΛΙΑΝΟΤ ΛΗΠΟ ΤΗΛΩΝ ΑΙΓΑΙΗΤΙΟΤ

Ἐις οἶκον ἐπίπεδον

Οὐ μάτικα λο θέλοις, καὶ χείμαξι θαλπαί,
οὐλλιπτες ὄρισιν ἐβέβητε παρέχοιν.

653.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Ἐις οἶκον κείμασι ἐν ὑψαι ἐν Βιζαντίῳ

“Ἔχει Αρετῆς ὄριστη θεα πρωτίστην θήγραν,”
εἶπεν Λοκρίους, εἵμι τάχε πρωτεύοντος.

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650.—LEONTIUS

On an Inn situated between the Zeuxippus¹ and the Hippodrome

On the one side I have close by me the Zeuxippus,
a pleasant bath, and on the other the race-course.
After seeing the races at the latter and taking a bath
in the former, come and rest at my hospitable table.
Then in the afternoon you will be in plenty of time
for the other races, reaching the course from your
room quite near at hand.

651.—PAULUS SILENTIARIUS

On a High House in Constantinople

From three sides I view the pleasant expanse of
the sea, struck by the sunlight from all quarters.
For when saffron-mantled Dawn envelops me, she is
so pleased that she has no wish to go on to her
setting.

652.—JULIAN, PREFECT OF EGYPT

On a House situated on Level Ground

In summer I cool you and in winter I keep you
warm, supplying from myself the deficiencies of the
seasons.

653.—AGATHIAS SCHOLASTICUS

On a House situated on a Hill in Constantinople

“The gods set toil before virtue,”² said the poet of
Asera, speaking prophetically of this house. For

¹ See title of Book II. It was both a gymnasium and bath. ² Hes. *Works and Days*, 289.

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κλίμακα γάρ ταναιν περίσσων κεκαφηότι ταρσῷ,
 ίδρωτι πλαθαρή ἀμφεδίγρα κόμην
 ιψόθι ἐ σερόμσα θαλατσαίην περιπέιρ.
 ταὶ τάχα τῆς Ἀρ. τῆς πιστότερον¹ θάλαμος.

654.—ΙΟΤΑΙΑΝΟΥ ΛΗΟ ΤΗΛΩΝ ΛΙΓΤΠΙΤΙΟΥ

Eis ἀφύλακτον οἶκον

Κερδαλίους δίξεσθε ἔρμους, ληστῶρες, ἄλλοις·
 τοῖσσε γάρ οἵτι φύλαξ ἐμπεῖσος η περίη,

655.—ΑΔΗΛΟΝ

Eis τὸν τρίκλιτον τῆς Μαγγανίας

Οὐραλίως τολύπενσαν τόντος ἔρμου βασιλίην,
 αἷχνηρ ὀλβοῦστειραν ἀπὸ σταυροῦ λαχόντες,
 αἴτος ἄναξ Ἡρακλῆς αὖτις Κατοταντίῳ νῆ.

656.—ΑΛΛΟ

Εἰ, τὸν οἶκον τοῦ ἐπιλεγόμενον Χαλεψὶ ἢ τῷ Παλατίῳ, ἢ
 ἔκτιστε Ἀγαστάσιος βασιλεύς

Οὗτος Ἀγαστάσιος τυράννοφόντον βασιλίους
 ποῖος ὑπερτελλω παντεύρχος ἀστεῖοι γαῖς,
 θάνατο φέμων πάντων, ἐπει κατηγτώμεν ἔργον
 ὕψος ὅμοι μηρος τε καὶ απλετον εὔρος ἰδίατες,
 αἰσκενες ὄφριασαντο πελμάριαν ἔργον ἔσαν
 ἀλλα πολυκηρύτοι λαχών προσέβησαν χρήματα

¹ I write *πιστότερον* for *πιστότατον*.

² Lit. painting.

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after mounting the long flight of steps with exhausted¹ feet, my hair was all soaked with sweat; but from the summit I looked on the fine view of the sea. Yea! perhaps a good room is a surer possession than virtue (?).

654.—JULIAN, PREFECT OF EGYPT

On an Unguarded House

SEEK other more profitable houses, ye robbers, for Poverty constantly keeps guard over this.

655.—ANONYMOUS

On the Banqueting Hall of Magnaura

This house was diligently completed by the emperors, on whom the Cross bestowed a beneficent power, Heraclius and his son Constantine.²

656.—ANONYMOUS

On the House called Chalce³ in the Palace built by Anastasius

I AM the house of Anastasius, the emperor, slayer of tyrants,⁴ and I alone far excel all cities of the Earth. I am a cause of wonder to all, since the architects, seeing my height, length, and vast breadth, were minded to leave the huge pile unroofed; but skilled Aetherius, the most eminent

² Constantine III. shared the purple with his father Heraclius whom he succeeded 641 A.D.

³ Lit. "The Bronze Gate." The name was transferred to the whole building which formed the vestibule of the palace.

⁴ The Isaurian robber chiefs.

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Λιθέριος πολυτέρης ἐμὴν τεχνίσατο μορφήν,
ἀχράτῳ βασιλῆς φέμων πρωτάγρια μόχθων.
ἴνθεν ἀπειρίσιον μέγεθος περὶ παντὶ τιτάνων,
Λύσονίος τίκησα βούριγα θαύματα γαῖης. 10
εἰξον ἀρειστέροισι, χάρτις Καπετωλίδος αὐλῆς,
εἰ καὶ χαλκεῖσιν ὄριφων ἀμαῶγματα πέπτεις
κρίψιν ἀμετρήτων μεγαλον σταυρομυινούν αὐλαῖς.
Πέργαμε, φαινόντος ἀγαλμα τεον, Ρουφίνιον ἀλσος:
μηδὲ τανυπλεύρουσιν ἀμμρότα, Κύζικε, πέπτοντες
Ἄλερτανον εἰσιλῆρος ἀμεμφεια νηὸν αἰέστεις.
οὗ ματ Πιγαΐδων ἱκέλη κρίσις, αὐδὲ Κολοσσοῦ,
οὐδὲ Φάρων μεγάλην μοῖνος οὐ ιπεριέραμον ἔδην.
αἵτος ἴμος σκηνπτοῦχος Ταναρέφανον μετὰ τίκην
χρωμαφιές μ' ἐτίδεσταιν εὐθύλιον Ἡραγείης,
πάντη τετραπόρων ἀγρων πεπετατμηνον αἴραις. 20

657.—ΜΑΡΙΑΝΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς τὸ παλάτιον Σοφιανῶν

Οὐ ποτὶ τοιμορέμης χθίνως διειχα πάντοιν ἀνείρει
πλινθετον ὀλεκλωτων πυρθμος ἐπ' ὕδαινον,
Χρυσεα πυλλίκτρῳ ταῦθ' ἀνάτομη θήκει ἀνάστοη
τῇ πολυκυδίστῃ θεῖος ἄναξ Σοφίη.
εἴτοι, ὁ Ῥωμηος μεγάλωματες, ἀρτια σεῦο
κύλλος ἀπ' Εὐρώπης δέρκεαι εἰς Ἀσίην. 5

658.—ΠΑΤΑΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Ἐν τῷ μεγάλῳ Ηρατωρίῳ καλλωπισθέντι
Κατανο Τανατίεος Λαοτίνεις βαττίσειν τα καθίματα
καὶ τα μεριστα Διονύσος ἑγκλιστεν τηνονη

¹ Quite unknown. The Rutinus referred to is probably the celebrated minister of Theodosius (*circ.* 400 A.D.).

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master of that laborious art, devised my shape, laying the first-fruits of his toil before our stainless emperor. Therefore, stretching on all sides my vast bulk, I surpass the celebrated wonders of the Italian land. Beauty of the Capitolian hall, give place to thy betters, even though thy golden roof dazzles the eye. Hide, Pergamus, thy splendid ornament, the grove of Rufinus,¹ narrow now beside the halls of this limitless palace; and thou, Cyzicus, no longer sing of thy noble temple of Hadrian standing fast on the long cliff. The pyramids are not capable of vying with me, or the colossus, or the Pharos; I alone surpass a great legion of buildings. My prince himself, after his victory over the Isaurians, completed me, the house of the Dawn, shining with gold, on all sides exposed to the breezes of the four winds.

657.—MARIANUS SCHOLASTICUS

On the Palace called Sophianae

WHERE the land is cut in two by the winding channel whose shores open the way to the sea, our divine emperor² erected this palace for his most illustrious consort Sophia. O, far-ruling Rome,³ thou lookest from Europe on a prospect in Asia the beauty of which is worthy of thee.

658.—PAULUS SILENTIARIUS

On the Great Praetorium when newly decorated

THE Emperor Justin,⁴ clearing away its begrimed decorative work, brightened up the chief Law Court.

² Justin II. (565–578 A.D.). ³ i.e. Constantinople.

⁴ The same.

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σοῦς ἔè πόνοις, Δόρυν, κατηφία τύχα διάκει
ἐκ Θέμιδος μεγάρων, ἐκ βιοτῆς μερόπων.

659.—ΘΕΑΤΗΠΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Eis τὸ αὐτό

Ως ἀγαθὸς καὶ παις ἐπὶ γῆραι φαιὲ ροτέροντος γῆρα
Δορυῖος θαλάμους μητρὸς ἐπινξε Δίκης.
Λάμπω ἐγὼ διὰ παιδός, οὐ παις δι᾽ ἐμοῦ φαιὲνες
κύδεα δὲ ἄλλιχλοις ἀντιλαριζόμεθα.

660.—ΑΔΕΣΗΠΟΤΟΝ

Eis τὴν βασιλικὴν τῶν ποιησιτηρίων ἐν Βεζαντίῳ
Χῶρος ἐγὼ θειμῷσιν ἀνεμένος· ἐνθάδε πηγὴ
ἀβδομος Λισσονίων ἀσκεχυται νομίμων,
ἡ παισιν τέταται μὲν ἀέρας, ἡθέσις δὲ
ἐνθάδ' ἀγριρομένοις πάτηα δίδωσι βύον.

661.—ΙΟΤΛΙΑΝΟΤ ΛΗΟ ΤΗΛΩΝ ΑΙΓΑΤΗΠΤΙΟΤ

Eis βῆμα τοῦ σοφιστοῦ Κρατεροῦ

Δοτέρων ἐγώ μακαριστής, ἐπει ποτὲ μεταπόλευ ὑλης
ισταμένον λιγυρᾶς ἐμφόρητη ἀνέμοις,
ἰοτίθοιν ἐπίθιθρον ἐνθρονει, αλλα στεφρῷ
στρεψάμη, «λημῷ πρισσονος εὐτυχίης:
ἄντι γαρ δινθησι, Κρατεροῦ κατερρίσι ὑπὸ μύθοις 5
ἀριστα, εἴμαισοις χειρασι πηλετασι.

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and thou, Dominus,¹ by thy labours, expellest melancholy night from the halls of Themis and the life of mortals.

659.—THEAETETUS SCHOLASTICUS

On the Same

WHAT a blessing is a child in our old age! Dominus has made the courts of me, mother Justice, brighter. I shine through my child, and my child through me, each bestowing our glory on the other.

660.—ANONYMOUS

On the Basilica of the Schools in Constantinople

I AM a place dedicated to Law. Here gushes forth an abundant fount of Roman Jurisprudence which runs perennially for all, and gives its whole stream to the youth here assembled.

661.—JULIANUS, PREFECT OF EGYPT

On the Chair of the Sophist Craterus

I AM a tree peculiarly blessed; for, once, standing in the middle of the forest, I was nurtured by the shrill winds and was the tuneful seat of birds, but I was felled by the axe to gain still better fortune. For now I am watered by the powerful (*crateros*) speech, not of the birds, but of Craterus, and flourish, fed by this stream of eloquence.

¹ The architect.

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662.—ΑΓΛΩΤΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Χόρος ἐγρί τα πριν μὲν ἐγρι απυρρωπὸς λέσθαι,
πηλοσέμοις τούχοις ἀμφιμερτζόμενος.
ἐνθάδε εἰ δεῖται τε καὶ ἐνεπιπτεῖ καὶ ἀγρούτων
τηγίσις ἐπεγειρίπει λίματα χενούμενη.
ἄλλα πατήρ με πάλιος ἐναλλαξες Ἀραβίας
θῆκεν ἀριζόλοι τὸν πρὸν ἀπιμοτατον.

663.—ΠΑΤΛΟΥ ΣΙΛΕΝΤΙΑΡΙΟΥ

Eis κῆπον παρύλιου

Ποταμὸς ὑπαιλόδει χθονίς ἔστρατος πλωτὰ δὲ χέρατα
ιπῦτα βαλανώμοις ἀλειπτι τηλεθεῖει.
οὐ σοφος ὁστις τιμὴ βυθὸν χθωνί, φύσιν κίψων.
Νηταῖον προχοσίς χεύματα Νηρεῖον.

664.—ΤΟΥ ΑΥΤΟΥ

Eis τὸ αὐτό

Ψιθεῖσ' ἀπέπαινονται τίνος πλέον ἐπλευτὸς χῶμας.
Νηρεῖον Νηρεῖς, Νηρεῖς, Ἀλειπτεῖς
ταῖς εἰς θερματεῖς μετατῇ Χάρτῃ, οὐ δέ δικάζεται
οὔτε, ἐπει δινεῖται τερψθει ο χῶμας ἔχει.

665.—ΑΓΛΩΤΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Eis τὸ αὐτό

Εἴποις οὐαὶ Διόφτος ἐρρίπις πλεύτης, ἐποθει πόντου
αερεπινοι, ἀγραιλοι κακλος δρυμοπάνης.

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662.—AGATHIAS SCHOLASTICUS

On the same as 642 ff.

I AM a place formerly hideous, divided by brick walls, and here the bellies of strangers, natives, and countrymen thunderously relieved themselves. But Agathias, the father of the city, transformed me and made me distinguished instead of most ignoble.

663.—PAULUS SILENTIARIUS

On a Garden by the Sea

THE sea washes *terra firma*, and the expanse of the dry land is navigable and blooms with marine foliage. How skilled was he who mingled the deep with the land, sea-weed with garden plants, the floods of the Nereids with the founts of the Naiads!

664.—BY THE SAME

On the Same

HERE the Naiads, Nereids, and Hamadryads dispute as to who has the best title to the property. The Grace in their midst sits as judge, but cannot give judgment, as its charm is common to all.

665.—AGATHIAS SCHOLASTICUS

On the Same

GIVE way to me, thou holy hill of Daphne,¹ lying far from the sea, thy beauty but that of rustic solitude.

¹ The celebrated park near Antioch in Syria. See Gibbon, chap. xxiii.

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αθλε γαρ Νύμφαι σειρίτις, αἱ τὸν πάντων
Νυμφίδες ξυπῆρ θέγητο συνηγλυσίῃ
ἀρφ' ἐμὲ γαρ μαρτιτών δίκασσε ὁ Κρανοχαλτός,
καὶ μὲ παῖς ἀρφοτέρας μετσῶν θύρκεν ὄφον.

666.—ΑΔΗΛΟΝ

Eis κῆπον "Ερωτα προσαγορευόμενον
Οὐ μέγας οὐδὲ ὁ Φρεσ, ἀλλ' εὐχαρίστης· ἂς καὶ ἔγινε
οὐ μέγας ἐν κήποις, ἀλλὰ γέμω χαρίτων.

667.—ΑΡΑΒΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Eis πρόστασιν

Τίσσοι καὶ κήποισι καὶ ἀλατοῖ καὶ Διονύσῳ
καὶ πάντων πλεύσιοι γειτόνες εἰδροσάνηρ,
τερπνα δὲ μη φαινεῖ τε καὶ ἐξ ἀλος ἀλλατερ ἀλλοις
καὶ γραπτεῖς ὄμιζει τῷ, α καὶ ἀγρανόβρις.
τοῖς εἰς ἐροὶ μίμηντας η ὄρνθων τις ἀελοίν,
η γλυκοὶ πορθμοὶ φέρειν παριγραμεν.

668.—ΜΑΡΙΑΝΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Eis πρόστατον θεοποιούμενον "Τρεπτὸν ἐν Ἀριστεἴᾳ
Η κακοὶ ἀλοις Βαμετας, ὅπαν καλὰ έγέρεια ταῦτα
πρηψίς ἐπιτελεῖσιν ἀμφικοτεί Ζεύν, ος
ἥχτι καὶ ἑρακλείς ἀμαρτισσεις μίθεσι λειπον,
ποιεῖν λειτειματοι εὐρυτον ἀτελεις καλεισαι·
καὶ γλυκερούς τεστονχοις ἐπειδαῖσιν ἀλοις ἐπ' αλλοι
μηνοῖς ἀνατίθετι χρυσα· Ναποίς·
ὅπερθι λειρόμενοι γειτει παρατηχεται Πρις
χθρον, Λυπτονταλει τετον ἀθροεύμενον,

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For here the tree Nymphs and the Nereids of the sea established their common meeting place. When they quarrelled over me, Poseidon was judge, and pronounced that I was to be a border-land open to both.

666.—ANONYMOUS

On a Garden called Eros

Eros is not big, but he is pretty. So I am not great among gardens, but am full of charm.

667.—ARABIUS SCHOLASTICUS

On a Suburban Pleasance

I AM rich in waters, gardens, groves, vineyards, and the generous gifts of the neighbouring sea. Both the fisherman and the husbandman offer me pleasing presents from sea and land, and those who rest in me are soothed either by the song of birds or the sweet call of the ferryman.

668.—MARIANUS SCHOLASTICUS

On a Suburban Park in Amasia called Eros

VERILY it is lovely, the grove of Eros, where these beautiful trees are stirred by the gentle breath of Zephyr, where the dewy meadow is bright with flowers, sending up a wealthy show of purple-fringed cups, while the roses of three fountains in a line one after the other spout forth the streams of the sweet Naiad. Here Iris, the ancient river, swims past the woods, resort of the soft-haired Hamadryads,

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καὶ λιπαρῆς εὐβοτρυν ἀπὸ ὄργανα καρπος ἔλαιης
 θάλλει ἐρισταφύλων πάντοτε θειλοπέδων·
 αἱ τε πέριξ λαλαγένσιν ἡμέρας· οὐδὲ μελίζει
 ἀπό των τέττιξ φθεγματος ἀρμοίαν.
 ἀλλὰ τοις ἀκλήματοις ὅπως, ξένε, μη με παρελθεῖς
 τόντε δόμον, λιτῆς ἐστίαστον ξενίης.

669.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Δεῦρ' οὐθεὶς, βαΐορ, ἕδιτα, πεσῶν ὑπὸ δισκιον ἀλσος,
 ἀμπαυτον καμάτου γνὰ πολυπλανέος,
 χλωρον ὅπου πλατάνων αἴτόρρυτον ἐς μέσον ἵσσωρ
 καλὰ πολυκροιων ἐκπρορέει στομάτων
 ὅπποθι πορφυρής ἐπερ αἴλικος εἱρι θαλλει
 ὑγρὸν τον ἁδέη κυριάμενον καλυκι.
 μήσ, πώς ἐροσιροσι πέσον λειμῶνος ἐρέψας
 ἐκχυτον εὐχαίτης κιάσσον επλεξε κόρηη.
 ἐνθασε και ποταμος λασίην παραμείβεται ὀχθην,
 πεζαν ὑποξειον αἴτοφυτον γαπης. 10
 οὔτος Τίμος· τι γαρ ἄλλο και ἐπρεπεν οἵνονα χάρηρ,
 πάντοθεν ἴμερτῶν πληγόμενον Χαρίτων;

670. ΛΔΙΣΠΟΤΟΣ

Ἐν Δρῦρη εἰς γαλλον τῇ παλλατῃ ἐπειρενο. οὐ φέατο
 και ἔδρειον

- a. Τίς θεον ἡπερφωτε; τίς εν φοβίοντιν ἐπειχεν
 ἀκτην ἀμφιποτην λιδοι μαρμαρέοις;
 τίς ει διι κυμασι τεῦξι ποτον πλωτηρας ἀθύασειν,
 αύτον ἐκ τηῶν χερσὶν ἀρυομένους;
- b. Οὗτον ἡ παπιλόηρητις ἀνηρ Βενίτος ἀμύμων,
 στίρρωσι τικήσας Θησέα και Πέλοπα. 5

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and in the fruitful vineyard the fat berries of the olive-trees flourish everywhere above the great clusters of raisins set out to dry. Around sing the nightingales, and the cicada hymns an answering harmony. Do not, stranger, pass by my open gate, but enter the house and partake of my simple hospitality.

669.—BY THE SAME

On the Same

COME here for a little, traveller, and reclining in the greenwood shade rest thy limbs from thy long and toilsome journey. Here amongst the plane-trees the fresh streams of water running at its will leap forth beautifully from many-mouthed fountains. Here in spring the soft violets mixed with roses empurple the ground. Look how, engarlanding the fresh meadow, the luxuriant ivy twines its flowing hair. The river runs between its foliaged banks, grazing the base of the self-sown grove. Such is Eros. What other name would be appropriate for a place replete in every way with charm and loveliness?

670.—ANONYMOUS

On a Mole in Smyrna on which there was a Cistern

A. Who made the deep dry land, who amid the surges built out of marble a shore washed on both sides by the sea? And who enabled the sailors to obtain water in the midst of the waves, drawing it with their hands even from the deck? B. This resourceful man, noble Venetius, who surpassed Theseus and Pelops¹ by his creations.

¹ It is difficult to see why these names are selected. They were both, of course, founders of cities.

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671.—ΑΛΛΟ

Εἰς φάρον ἐν τῇ αὐτῇ πόλει

α. Τίς τόσον ἔργον ἔτενέε: τίς ή πάλις: ή τὸ
γέρας τί;

β. Ἀμβρόσιος Μυλασίν τὸν φάρον ἀνθύπατος.

672.—ΑΔΗΛΟΝ

Εἰς τὴν αὐτὴν πόλιν

Ἐδὲ τραφερῆς πάσης ἀλιτέρμονα κίκλου ὁδεῖσης,
οὐδὲ ποτὲ μη τινὰ χῶμαν ἀριστὰ τοῦτον νοίσετε.
Θεακέλον αλον ἔτενέειν ἀγακλυτὸς Ἰωάννης,
κιναίνων βασίλειαν ἀλητοῦς χθονός: ἐκ ροθίων γὰρ
τερπωλήν ἀκόρυτην ἐν ἀστεῖ θήκην Ὁμήρου.

673.—ΑΔΗΛΟΝ

Εἰς τὴν αὐτὴν πόλιν, εἰς τόπον τινά

Ἴππιλότην καὶ τοῦτον Ἀσκληπιὸν ὅπασεν ἔργον.

674.—ΑΔΕΣΗΠΟΤΟΝ

Ἐν τῷ φάρῳ Ἀλεξανδρείας

Πύργος ἔγρα τινάτινις ἀλωμάτωνις ἀρίζον
· μι. Πολειδίωντος ἀπειθει πυρών ἀνίστων,
καὶ με ποσεῖν μελλοντα φέρυθούποιοιν ἀΐταις
στῆσαι τοῖς σαματοῖς Ἀμφίτος, ος φασιλῆος
ιστι πατημ: κείνῳ δὲ μετ' ἄγρια κύματα ταῦται
χείρας ἀερταξουσιε, ἥτε κλυτῷ Ἐπιστιγαλφ.

¹ This must allude to a mole or something similar.

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671.—ANONYMOUS

On a Lighthouse in the same City

A. Who executed so great a work? What is his city and what his office? *B.* Ambrosius of Mylasa, the proconsul, built the lighthouse.

672.—ANONYMOUS

On the same City

THOUGH thou journeyest over the sea-bound circle of the whole dry land, thou shalt nowhere see a place superior to this which renowned Ioannes, glorifying her the queen of all this land, has made so admirable; for from the sea itself¹ he won unceasing delight for Homer's city.

673.—ANONYMOUS

On a Place in the same City

ASCLEPIUS did this work, too, for Hippolyta.²

674.—ANONYMOUS

In the Pharos at Alexandria

I AM the tower that helps straying mariners, lighting up the blaze of Poseidon's comforting torch. Ammonius, who is the father of our emperor,³ re-erected me by his labour when, borne down by the loud-roaring gales, I was about to fall. To him the sailors, escaped from the wild waves, lift up their hands as to the glorious Earth-shaker.

² The meaning is quite obscure.

³ i.e. a patrician of Constantinople.

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675.—ΑΛΛΟ

Εἰς τὸν φάρον ἐν Σμύρνῃ

Μηδίτι δειμαίνατες ἀφεγγάδινος ὄμιχλην,
εἰς ἐμοῦ θαρραλέως πλαστε, ποντοποροῦ,
πᾶσιν ἀλωνίγνης τηλανζήα εἰλον ἀνιπτω,
τῶν Ἀσκληπιων μηδιμούμενοι καρπωτω.

676.—ΑΔΕΣΗΠΟΤΟΝ

Εἰς πηγὴν ἐν τῷ Ὄλέριπῳ ὅρᾳ

Ταῖς Ηροινὶς Νύμφαις ὑποβασεῖς· ἀλλὰ καὶ αὐταῖς
εργάσσοντος ἡμένον χαρεῖσθε Ηγείαδες,
αἱ δὲ ἄλλαι πάσαι μετ' Ηγεία καὶ μετὰ Ηροΐσταν
ἴμετέραις Νύμφαις εἴπατε Νηταίες.

677.—ΑΓΛΩΦΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς οἶκον ἐν Βυζαντίῳ

Τεῦθι μη παλλαὶ καρποῦ Μοναστίνιος οἰκεῖ ἀργυρῶν
τηλαντίν, ἀργυρῶν ἀπόθηκαι βαλλόμενον,
εἰπεις οὐδὲ ἀποσπειρίας ἀλεγχία σφραγῖα Μοίρης,
ἀλλαὶ μη καλλιέργειας ἐν χθονι ταντάσαι,
καὶ δέ μην εἰς ὀλεύην κεῖται κλωνὶ ἢ εἰς περιστῆν· δέ
τέλεφις ἐπὶ βείναις ἀνέρασιν ἔσκεχυμα.

678.—ΑΔΕΣΗΠΟΤΟΝ

Ἐν κόμῃ τῆς Σμύρνης

Οἶον ἐπλιός εἴτε τούτου, Ἀγρικλεῖση, μηδανί μέλλον,
θυμῷ τολμητῷ εἴδος ἀριστῶν ἔλιον
μηρόφιλος ἀρχαῖος· Βαστησε παλικαργέα χωρίην
κατει καὶ λαυτροῖς θῆκες ἀφεντέρην.

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675.—ANONYMOUS

On the Lighthouse at Smyrna

SAIL to me fearlessly, ye mariners, no longer dreading the rayless gloom of the night. For all wanderers burns my far-flashing torch, keeping alive the memory of my builders the Asclepiadae.¹

676.—ANONYMOUS

On a Fountain in the Asiatic Mount Olympus

I YIELD to the Nymphs of Prusa, and salute, too, those of the Pythian² waters as my superiors. But let the whole company of Naiads after Pythia and after Prusa give way to my Nymphs.

677.—AGATHIAS SCHOLASTICUS

On a House in Constantinople

MUSONIUS built me with great labour, this large and imposing house, exposed to the north wind's blasts. Yet did he not avoid the dark house of Fate, but abandoning me he dwells underground. In a narrow bed of earth he lies, and I, his chiefest delight, am given up to strangers.

678.—ANONYMOUS

On a Village near Smyrna

WHAT a great and laborious work is this, too, that thou hast achieved, Agaelides, gaining great glory by thy daring! Thou hast enriched this parched land of the ancient Nymph Bassa with water and baths.

¹ The medical guild at Smyrna. ² In Bithynia.

GREEK ANTHOLOGY

679.—ΑΔΕΣΠΟΤΟΝ

Ἐν Ἀσσῳ

Πᾶσα μὲν Ἀξόχω πάλις εὑρεται· ἄλλο γὰρ ἄλλης
 πῆμα παριστέιχω, ὡς θεός, ἵψατω·
 ἔξοχα δὲ κρατή μων ἕδατος ὥπατον¹ Λασσφ.
 πολλῶν πετρίων σκληρά μέτωπα τερων,
 μηκέτι φεύγετε πάντες ἀποπρόθεοτες, ὅδιταν
 πλημμύρων ψυχροῖς ἕπαστον Ἀξόχου.

680.—ΑΔΕΣΗΠΟΤΟΝ

Ἐις παρθαλάσσιαν πῆμαν δὲ φέρε τοι λαντρά, δι
 Ἀντιοχίᾳ

Τας τρεῖς μηνὶς Χαρτας λιγατεῖς, ξένε· Πενταριζον γαρ
 τρίτονος ἐκ πόντου τῷ μηνὶ εἰργασατο·
 τὴν δὲ ἑτέρην ἐπιλεσσε φυτῶν εὐαρπτος ἀλων·
 τὴν δὲ ὑπολιπομένην τοῦτο τὸ λαντράν ἔχει.

681.—ΛΕΟΝΤΙΟΤ ΣΧΟΛΑΣΙΚΟΤ

Ἐις κόγχην ἔχονταν Ἀφροδίτην

* Λαρέja στοι. Διάμυτε, χαρίζομεν εἰς ἡμὲς Κύπριος
 λοιπεται· εἰς αὐτῆς σφι τὸ κύπελλον φέρω.

682.—ΑΔΕΣΗΠΟΤΟΝ

Ἐις τὸν τετράπλευρον κίονα τὸν ἐν Ἰπποδρόμῳ
 Κίμη τετράπλευραν, ἵνει χθονὶ πείμενον ἄχθος,
 μοῦνος ἀναστῆπται Θεοδότιος βασιλεὺς
 τολμήσας. Πρώτην ἐπεκλεψε, καὶ τόπος ἐστη
 κίων ἡδείοις ἐν τριακονταδύο.

¹ The inscription is still preserved *in situ*.

THE DECLAMATORY EPIGRAMS

679.—ANONYMOUS

On an Aqueduct at Assus

ALL cities worship Axiochus, for, on his progress, like a god he has healed the ills of each. Especially on rugged Assus did he bestow running water, cutting through the hard face of many rocks. No longer run off to a distance, all ye travellers. I overflow with the cold water of Axiochus.

680.—ANONYMOUS

On a Sea-side Garden at Antioch in which was a Bath

THOU seest in me the three Graces, stranger. Poseidon wrought the one from the neighbouring sea, the second is the work of my garden rich in produce, and the remaining one is supplied by this bath.

681.—LEONTIUS SCHOLASTICUS

On a Shell with a Carving of Aphrodite

IT is a great favour I grant thee, Dionysus. Cypris bathes in me, and from her I bring thee the cup.

682.—ANONYMOUS

On the Obelisk in the Hippodrome¹

IT was only the Emperor Theodosius who undertook to raise the four-sided column which had ever lain a burden on the earth. He committed the task to Proclus,² and so great a column stood erect in thirty-two days.

¹ The prefect of the city.

GREEK ANTHOLOGY

683.—ΛΔΗΛΟΝ

Ἄλφεὸς ἄρρεν ὑὲστρ, Ἀρεθούσιόν ἐστι τὸ θῆλυ
καὶ γαμοῦ εἶφεν Φέρως, κτιγαμέων ἵειται.

684.—ΛΔΗΛΟΝ

Εἰς τὴν ἐν Τάφῳ τῇ νήσῳ κρίνην
Ωκεανοῦ θυγάτην καὶ Τηθύος ἐπὶ Νύχεια
κρίνην· Τηδεβοῖαι γὰρ με ταῦτα ἀνόμασαν·
Νημφαῖς μὲν προχώτα λουτρῶν, θυηταῖς δὲ οὐγαῖς
θῆται εἰ με Πτερέλας νέος Εγνατίου.

685.—ΛΔΗΛΟΝ

Εἰς Καράριναν τὴν ἐν Σικελίᾳ λίμνην
Μηδίαν Καράριναν, ἀσινητος γὰρ ἀμέλιον,
μη τοτε αὐταῖς τὴν μειόνα μείζονα θέλησ.

686.—ΑΔΕΣΗΠΟΤΟΝ

ἴοι τῷ τελῷ τῆς διπολικῆς τῆς θεατικῆς
Ηνοοῖς ἀλετῆρα ἴπερβιαλον Βαζυλόνος
καὶ σίδας διπτελιοτο εἴσης Βασίλειον ὑπαρχον,
ξεῖνη, τῷ φοιτητικον, ἵσιον ἐφιπερθε πνεύμων.
εἰ τομῆς τοι τὸ χῶμαν ἀριστογένειλον ἔσεντες,
διρραγον τὸ τρομίον, μὴ σημερας ἀφεροκοῖτας. 5
οὐλα Λεικοι, σὺ το τεχος ἔχεις διατίκειον ἀγαλμα.

¹ One of the Echinades islands at the mouth of the Adriatic.

² The first line alone is elsewhere cited as the response of Apollon when the people of Camerin asked him if they should drain the marsh near their city.

³ As the terms of the epigram with the emperor Basil I.,

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683.—ANONYMOUS

On Alpheus and Arethusa

ALPHEUS is a male water, Arethusa a female, and Love accomplished their marriage by mixing the waters.

684.—ANONYMOUS

On the Fountain on the Island Taphos¹

I AM the fountain Nychea, daughter of Ocean and Tethys, for so the Teleboae named me. I pour forth a bath for the Nymphs and health for mortals. It was Pterelas, the son of Ares, who placed me here.

685.—ANONYMOUS

On Camarina the Sicilian Lake²

MOVE not Camarina, for it is best unmoved, lest, if thou move it, thou make the lesser greater.

686.—ANONYMOUS

On the Eastern Gate of Thessalonica

EXULT in thy heart, stranger, when thou seest above the gate the prefect Basil,³ destroyer of the valour of insolent Babylon and light of incorrupt justice. Thou goest to the place of good government, the mother of excellent sons. Thou hast no need to fear the barbarian or sodomites.⁴ The Spartan for a wall has his arms, and thou a royal statue (or the statue of Basil.)

who conquered the Arabs in Mesopotamia and was celebrated as a legislator, it probably refers to him in spite of the title "Prefect" given him.

⁴ i.e. the Arabs. The Greeks at the time charged the Oriental nations with this vice. There is no reference to measures for its suppression.

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687.—ΑΔΗΛΟΝ

Μορφὰς ὁ γράφας, ιθελον καὶ τας τρόπους·
ἀπεσειρασε εἰ μην τὴν ὄρεξιν ή τέχνη.
καλει εἰ μὲν Ἀλέξανδρον εὐλαλον, δίλος.

688.—ΑΛΛΟ

Eis πέλην τοῦ Ἀργούς

Τίρες πύλην λασσον ἐνέστησις ἀραινιαρ,
ἀμφίτερον, κισμον τε πατρη και θάμβος οδίταις,
τεῦξε Κλέος Κλεανας ἀγανῆς ποσις εὐπατερίης,
Λεραιων ἀδύτων περιωσις ὄργιοφαντης,
τερπναενος ἔφροσιν ἀγαθοθεον βασιλιον.

689.—ΑΛΛΟ

Eis τὴν Εέγειον πόρταν ἐν Βυζαντίῳ

Οὗτος Τουλιανος λαοσαὸν τεῖχεα πιῆσι,
οτιοσ τροπατον, ἦρις σύμβολον ἀγρυπνίης,
αφιξειν ἀντισθίους ἔχθροις ἀπανειδε μενοιον,
η παλαιος πρηπαριθ' ἐκεροτέειν πολέμους.

690.—ΑΛΛΟ

Ἐγώ μόνοι τὴν ἑ-λεγονένην ἐ-λάσσον ἐ- Βοζαντίῳ
σημάτως τοῦτο τεῖχος ἔναξ, καὶ ὑπαρχος Ἐρίας
Κομιστανίου τενταν εν φυλαι τείχοντα.

¹ In this line it seems to be the portrait which speaks.

THE DECLAMATORY EPIGRAMS

687.—ANONYMOUS

On a Painting

I who painted the form would fain have painted
also the character, but the limits of art checked my
eagerness. Call me eloquent Alexander, my friend.¹

688.—ANONYMOUS

On the Gate of Argos

This gate, built of polished stone, both an ornament
for Argos and an object of admiration for travellers,
was erected by Cleadas, the husband of gentle and
noble Clea. He was the excellent hierophant of the
sanctuary of Lerna, and enjoyed the generosity of
powerful monarchs.²

689.—ANONYMOUS

On the Gate of Eugenius in Constantinople

This Julian³ who built the walls that protect the
city erected the trophy in memory of his vigilance.
He studied rather to slay his enemies at a distance
than to stir up war before the city.

690.—ANONYMOUS

On the Gate called Xylocircus at Constantinople

Theodosius⁴ the emperor and Constantine, prefect
of the East, built this wall in sixty days.

² A stone from Argos, now at Oxford, has the dedication,
also in verse, by this Cleadas of his father's statue.

³ No doubt the Emperor. ⁴ The Younger (A.D. 408-450).

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691.—ΑΛΛΟ

Εἰς πόρταν τοῦ Ρηγίου ἐν Βυζαντίῳ
Ημαστὴν ἔξικοντα φιλοσκύπτρῳ βασιλῆι
Κωνσταντῖνος ἵπαρχος ἐσιμάτῳ τείχη τείχος.

692.—ΑΛΛΟ

Βιβλιοῦ τὸν ἄργον, ὃν ἀντοδίαι ἐντέλει τοῦ
μελπονοῦ γεραρός εἰσκενεὶνομίης.

693.—ΑΛΛΟ

Τοῦτο Γεχός ἀνέρεψε δόρον Δημήτριος ἀρχος,
τὴν πόλιν αἰστέρας, ἀς πάλις Τερπονίον
αἴρων καὶ πολλῇ ταῖς ἐσιμάτῳ, μήτε πόλης
μήτε της ἀριστερᾶς χρήματον, ἀλλ' ἕλις.

694.—ΑΔΗΛΟΝ

Εἰς καμίραν

Μεσσαλιῶν γάτος τὸν θεατέλην ἔστησε τόξον.

695.—ΑΛΛΟ

Εἰς λίθον ἀκοίτονον

Ὥρᾶς τὸ κάλλος ὅσσον ἔστι τῆς λίθου
ἢ της ἔνεπτην τῷ φλυστὸν ὑπαξίαν.

696.—ΑΔΗΛΟΝ

Εἰς ἀψίδα ἐν τῇ βασιλικῇ ἐν Βυζαντίῳ

Τετραπότες ἀψίδας τοῦτον Θεοδόρος ἔργον,
ἴξιάς ἔστι τάδε καὶ τέτραπον ἡμιοχεῖσαι.

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691.—ANONYMOUS

On the Gate of Rhesius at Constantinople

In sixty days Constantine the prefect built this strengthening wall for his sceptred sovereign.

692.—ANONYMOUS

On some Building

This is the work of Vivianus, of whom East and West sing with honour because of his just government.

693.—ANONYMOUS

On a Temple of Fortune

DEMETRIUS the governor erected this temple of Fortune, feeling compassion for the city, like the son of Hierius he was. He built it on his own initiative, not the city's, and at his own, not at the public expense.

694.—ANONYMOUS

On an Arch

THE son of Messalinus built this magnificent arch.

695.—ANONYMOUS

On the Stone Acoetonus

You see what great beauty lies in the disorderly order of the veins in the stone.

696.—ANONYMOUS

On the Portico of the Basilica in Constantinople

THEODORUS,¹ having built for the city four porticos, deserves to govern the city a fourth time.

¹ In the reign of Theodosius II.

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697.—ΑΔΗΛΟΝ

Εἰς ἔτερον μέρος τῆς αὐτῆς ἀψίδος
 Τιμηπίσιοι σοι, Θεόφωνε, Τύχης εὐκίστη καὶ πορ-
 ἐργοῦ κασμήται θαύματι τοσσατῶν,
 εὑρίσκεται πολὺν χρυσάπιον Ρωμύ,
 οὐδὲ Τηνατον τελέσει, καὶ τριπέταρχον ἄρδη.

698.—ΑΛΛΟ

Μόφου τηνέ¹ ιαπρῆς κλεισθύν πολιν, ἵνε ποτε μιντής
 σείματο, τῷ ποταμῷ καλλος ὑπερκρεμασας.

699.—ΑΛΛΟ

Εἰς πηγὴν ὀνομαζομένην Ὀλυμπιάδα
 Τιμηπίσιον Λαζαρίδος Μακεδονος πλοιού ἀγλαίων ὕδωρ
 μητρὸς δὲ της τρακατετε παιδεσσαν ἱερώματα πηγῆς,
 οὐδὲ Ολυμπιάδην πορευ οἴνορα, σῆμα δὲ τούτο.

700.—ΣΙΜΩΝΙΔΟΣ

Γραῦος Πολιτηροτος, Θάσιος γένος, Λγλασθώντος
 νίος, περθομένην Ιλίου ἀκρόπολιν.

701.—ΑΔΗΛΟΝ

Εἰς τὰν τοῦ Διὸς κτισθέντα παρὰ τῶν Κεκροπίδῶν
 Αγραν Ζεῦς ὃδ' οἶκος ἐπιβίτως· οὐδὲ διε² Ολυμπος
 μέρεψεται οἰκρατότερος Ζεῦς πατεροχόροντος.

¹ The same as the Basilica.

² i.e. 399.

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697.—ANONYMOUS

On another part of the same Portico

It beseemed thee, Theodorus, to adorn the columned temple of Fortune¹ by such a wonderful work, and to give splendid gifts to Constantinople, city of the golden shield, which made thee consul² and sees thee for the third time prefect.

698.—ANONYMOUS

On the City of Mopsuestia

You look on this famous city of Mopsus,³ which the seer once built, hanging its beauty over the river.

699.—ANONYMOUS

On a Fountain called Olympias

From this fountain Alexander of Macedon drank splendid water, and said its streams were like his mother's milk. Hence he named it Olympias, as this stone testifies.

700.—SIMONIDES

POLYGNOTUS of Thasos, the son of Aglaophon, painted the sack of the citadel of Troy.⁴

701.—ANONYMOUS

On the Temple of Olympian Zeus at Athens

This house is worthy of Zeus. Not even Olympus would blame Zeus for descending here from heaven.

¹ A mythical seer who had an oracle here and elsewhere in Cilicia.

² On the Lesche of the Cnidians at Delphi.

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702.—ΑΛΛΟ

Εἰς τὸ αὐτό

Κεκροπίσαι Διὶ τόνού ὥθεσαν οἴμον, ὡς ἀπ' Ὀλύμπου
τιτανίμενος ποτι γάν, ἀλλον Ὀλυμπιαν ἔχει.

703.—ΑΛΛΟ

Τείρου ποταμοῦ κεφαλαι ὑδωρ ἄρτστόν τε καὶ
κάλλιστον παρέχονται πάντων ποταμῶν καὶ ἐπ'
αἴτιας ἀπίκεστο ὁλιόπον ἐπὶ Σκυθας στρατον ἀνήρ
κάλλιστος καὶ ἄρτστος πάντων ἀνθρωπῶν Δαρέως
οὐστάσπεος. Περιέφη τε καὶ παῖς τῆς ἡπείρου
βασιλεύς.

704.—ΑΔΗΛΟΝ

Τίκτει εἰς πέτρην ὁ πολὺς χρόνος ἀλλ' ἄρεταν
Ἄσκληπιούστου τὸ κλύος ἀθίνατον,
οὐτα καὶ οὐ πόρεν γένει πατρότον τοῖς ἐπὶ τᾶσι
καὶ τοῖς μετριεσθιο κοῦλον ἔρεσμα θόλοι.

705.—ΑΔΗΛΟΝ

Δώρον Τερμητοῦ δικαστολίης χάριν ἀγνῆς
Κύπειδιας θεραπων θῆκε θεῷ τα γέραις.

706.—ΑΝΤΙΠΑΤΡΟΥ

Δεινόντοις ιεράν εἴμι παντρχόρος με φιλάσσει
πημαίνεται ἀλγῶ, ξεῖνε, κολονομένη.

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702.—ANONYMOUS

On the Same

THE Athenians set up this house to Zeus, so that, descending from Olympus to earth, he might find another Olympus.

703

An Extract from Herodotus (iv. 91)

THE sources of the river Tearus supply the best and most beautiful water of any river, and to these came, leading his army against Sardis, the most beautiful and best of all men, Darius, son of Hystaspes, king of Persia and all the continent.

704.—ANONYMOUS

On a Rotunda¹

LONG time wears out even stone, but immortal is the renown of the good deeds of Asclepiodotus in giving so many and such splendid gifts to his native place. Now in addition to them all should be reckoned this hollow structure with its dome.

705.—ANONYMOUS

THIS gift, received from the city of Termessus² in recognition of his upright jurisdiction, Eusebius dedicates to the god whose servant he is.

706.—ANTIPATER OF THESSALONICA (?)

I AM a holy tree. Beware of injuring me as thou passest by, stranger, for I suffer pain if I am muti-

¹ At Aphrodisias in Caria. The stone has been found.

² In Lycia.

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μήτρο, παρθέντος μη ἐπι φλόωσ, οὐχ ἀπερ ἀμαῖς
ἀχράστιν ἀγέρων τίς φέρος οὐκέ εἶδη;
εἰ δὲ περιέργυς μη παρατραπίη πέρισσαν,
έακρυστες μέλομαι καὶ ξύλοι Ήλιό.

5

707.—ΤΤΑΛΙΟΤ ΓΕΜΙΝΟΤ

Εἴπι μὲν ἐν ποταμοῖς, πελάγει ἐν λίσι μέτρα ἑτάκον,
Στρυμόν, Ἡμαθίης το γλυκερον πέλαγος.
Βέιθος ὄμοι καὶ ἄρογρα δι' ἔβατος· ἡ γὰρ ἀγέρω
ὅμπιγκαν χαρίτων ἱδύτερον τρίβολον.
ἴστι καὶ Ἡμαθίης γάνημος βιθός· ἀμμι ἐι, Νείλε, 5
κρείσσων ἴσθι ὁ φέρων τον σταχυν, οὐχ ὁ τρίφων.

708.—ΦΙΛΙΠΠΟΤ

Ἐξενξ' Ἑλλήσπονταν ὁ Βαϊζαρνς ἀφροντ τόλμη,
τοὺς δε τόσους καμάτους παντας ἐλυτε χρόμε
ἄλλα Δικαίρχεια ε γνείρωσε θῆλασταν,
καὶ βιθόν εἰς χεριδι σχῆμα μετεπλάσισαν
λᾶν, βαθὺ σπιργμα, κατερριζώτε πέλλωρον,
χερι τι Γεραντεῖς ἐ στασε νορθεν ὕδωρ.
Ἴν ἀλλ ἀι πλωτων τοσονηνη ε ὑπο ναύταις
ἀστατος, εἰς πεζοὺς ὄμολόρησε μένειν.

5

709.—ΤΟΥ ΑΥΤΟΥ

Εύροσται δις αρτι διάθρωντι τε βούθροις
εἰλκυι¹ ἡ τεχνίτης εἰς πυρι λουτάριστον

¹ The daughters of the Sun continued to weep for their brother Phaethon until turned into poplars.

² The inhabitants made a kind of sweet bread from the seeds of this plant (*trapa natans*) ; it is still used in some

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lated. Remember that my bark is still virginal, not like that of savage wild pear-trees. Who does not know what the race of poplars is like? If thou dost bark me, as I stand here by the road, thou shalt weep for it. Though I am but wood, the Sun cares for me.¹

707.—TULLIUS GEMINUS

I AM reckoned among rivers, but rival the sea in volume, Strymon, the fresh-water sea of Thrace. I am both a deep stream and a field yielding crops through my water, for water-chestnuts sweeter than the fruits of Demeter rise from me.² The depths, too, are productive in Thrace, and we deem, Nile, that the bearer of the crop is superior to its feeder.

708.—PHILIPPUS

THE barbarian bridged the Hellespont in his daring folly, but Time dissolved all that labour. Now Dicæarchia has made the sea a continent, and given the depths the form of dry land. She fixed firmly in the depths a vast supporting structure of stone, and with the hands of the Giants made the water beneath stand still. We could always sail over the sea, but insecure as it was for sailors who travelled on it, it has now promised to remain secure for foot-travellers.³

709.—BY THE SAME

On the Bronze Statue of the Eurotas by Eutychides

THE artist moulded Eurotas fresh from his bath of fire, as if still wet and immersed in his stream. For places for the purpose, and has, in fact, been introduced as a food-plant into American rivers.

³ *cp.* Book VII. 379, of which this is an imitation.

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πᾶσι γὰρ ἐν κώλοις ὑδατούμενος ἀμφιένευκε
ἐκ κορυφῆς ἐς ἄκραν ὑγροβατῶν ἔνυχας.
ἀ τέ τέχνα ποταμῷ σὺν πίρησεν· ἡ τις ὁ πέλας 5
χαλκοῦ κομιάζειν ὑδάτος ὑγρότερον:

710.—ΑΔΕΣΗΠΟΤΟΝ

Ἐις τὰς ἐν Μέριφαι πυραϊδας
Οὐσαν ἐξ Οὐλύμπῳ καὶ Ηρακλεος ἴψειθεντα
ψευσίς ἰστορίης βίρτης ἀπλανατω
Πυραϊδες εἰστι τῶν Νεοταῖος ἄκρα μήτωπα
κύρουνσιν χρυσίοις ἀπτρυπτι Ηλητίδων.

711.—ΖΗΝΟΒΙΟΥ ΓΡΑΜΜΑΤΙΚΟΥ

Λέπτη Γραμματικὴ ὁ ξυράδεος φθελε γράψαν
Βίκτορα δὲ γράψας, "Τοις ακούσοις," εἶπεν, "εχω."

712.—ΜΗΤΡΟΔΩΡΟΥ

Λέπτον Τιμονίον ὁ γέ, μεν ὅτι δέβατο θερμός,
εἶπεν διηδυσας: "Λέθις εχω με, Σολων."

713.—ΑΔΗΑΟΝ

Ἐις τὴν Μύρωνος βοῦν
Βοῦτον εἴρη Μύρωνος, ἐπει στήλης ἐδάσκειν.
Βοῦτομε, συντριπτας εἰς ἀγράνην μὲν πάση.

714.—ΑΛΛΟ

Τινε, Μύρων, μὲν τὸ διάδημα ἵππανθοι παρά βούρων
επταπτας εἰς ἀθέλεις εἰσαγέμεν μέγαρον:

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all his limbs are pliant and liquid as water, and he moves flowingly from his head to the tips of his fingers and toes. Art vied with the river. Who was it that coaxed the bronze statue to riot along more liquidly than water?

710.—ANONYMOUS

On the Pyramids in Memphis

LEGEND invented the false story of Ossa and Pelion mounted on Olympus. But even yet the Egyptian pyramids reach the golden Pleiads with their summits.

711.—ZENOBIUS THE GRAMMARIAN

THE painter wished to depict Grammar herself, and having painted Victor, said: "I have attained my end."

712.—METRODORUS

WHEN Law in her old age had been visited by Joannes, she said, rejuvenated: "Solon, I have you again with me."

713-742 are all on Myron's celebrated Statue of a Heifer. It stood originally in the Agora at Athens, but was transferred to the Temple of Peace at Rome

713.—ANONYMOUS

I AM Myron's little heifer, set up on a base. Goad me, herdsman, and drive me off to the herd.

714.—ANONYMOUS

WHY, Myron, didst thou set me here by the altars? Wilt thou not lead me into the house?

GREEK ANTHOLOGY

715.—ΑΝΑΚΡΕΟΝΤΟΣ

Βούκόλε, τὰν ἀγέλαιν πόρρω νέμε, μὴ το Μύρων
Βαΐσιν ὁς ἐμπινούν βίουσι συνεξελάσγε.

716.—ΤΟΥ ΛΥΤΟΥ

Βοΐστον οὐ χοιροτετυπωμένον, ἀλλ' ὑπὸ γῆς
χαλκωθεὶς σφετέρη ψεύσατο χειρὶ Μύρων.

717.—ΕΤΗΝΟΤ

Η τοῦ Ερατί χαλκεῖον ὄλον φοι τῷδε ἐπικεῖται
ἐκτολλεῖ, ἡ ψυχὴν ἔτιδειον ὁ χαλκός ἔχει.

718.—ΤΟΥ ΛΥΤΟΥ

Λύτος ἔστι τάχα τοῦτο Μύρων: “Οἰκεπλαστα ταύται
τὰν εἴμαλι, ταῖτας εἰςκόντει πεπλασάμην.”

719.—ΛΕΩΝΙΔΟΤ

Οἰκεπλαστέρ με Μύρων, ὑψευσάτο: βιακορέμαντε
ἴδε ἀρχας ἔλασας, οὗτος βασιλεὺς λιθίνῳ.

720.—ΑΝΤΙΠΑΛΤΡΟΥ ΣΙΔΩΝΙΟΤ

Εἴ μη μοι ποτὶ τῷδε Μύρων πόλας ἤμησε πέτρη,
ἄλλατς δὲ τεμόματα βασιλίου διατίνεις.

721.—ΤΟΥ ΛΥΤΟΥ

Μοσχε, τί αὖ λαγόνεινει παπούρχεινει: τίπτει εἰ μικρή;
ά τέχνη μαζοῖς οὐκέ ἐνέθηκε γάλα.

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715.—ANACREON (?)

HERDSMAN, pasture thy herd far from here, lest taking Myron's heifer to be alive thou drive it off with the rest.

716.—BY THE SAME

MYRON pretended this heifer to be the work of his hands, but it was never formed in the mould, but turned into bronze owing to old age.

717.—EVENUS

EITHER a complete hide of bronze clothes here a real cow, or the bronze has a soul inside it.

718.—BY THE SAME

PERHAPS Myron himself will say this: "I did not mould this heifer, but its image.

719.—LEONIDAS

MYRON did not mould me; he lied; but driving me from the herd where I was feeding, he fixed me to a stone base.

720.—ANTIPATER OF SIDON

IF Myron had not fixed my feet to this stone I would have gone to pasture with the other cows.

721.—BY THE SAME

CALF, why dost thou approach my flanks, and why dost thou low? The artist put no milk in my udder.

GREEK ANTHOLOGY

721Δ.—ΑΔΕΣΗΙΟΤΟΝ

Ἡ βούς ἐξ ἀροτονέων οὐκέτι θλιψεῖ, καὶ τὸ τοῦτο
ἀκεῖ, καί τοῦτο βῆμ' ἐπίπροσθετον ἔγειν.

722.—ΤΟΥ ΑΥΤΟΥ ΛΗΜΙΑΤΡΟΥ

Τὰς εἴρηται, βαυκφορεῖ, παύρχει, μηδὲ ἀπαντεῖ
συρίσθησε μαστῷ πόρπητιν ἀπεικίσχεται.

723.—ΤΟΥ ΑΥΤΟΥ

Α μόλιθος κατέχει με καὶ ὁ λίθος σύνει τὸν σὲν,
πλιστα Μύρων, λαυτὸν καὶ θριόν οὔρεπόμαν.

724.—ΤΟΥ ΑΥΤΟΥ

Α δαμάτης, σοσιώ, μικρίζεται· η ρ' ἡ Προμηθεύς
οἰχεὶ μάνιος, πλισττεῖς ἀμπτιός καὶ αἱ Μύρων.

725.—ΑΔΗΛΟΝ

Βαῖντος τοτὲ βασικού Μύρων μιχθεῖσαν θύγετο
οὐρα μάλις τὸν αἰτήν, τὰς βίους ἔβελάντων.

726.—ΑΛΛΟ

Α βοῦς ἡ τίστηνται ἀπό γυναικῶν ἀπλανεῖ τὰν σῶν
η τε Μύρων τοῖραν οὐ πλάσεται, ἀλλ' ἐτείσει.

727.—ΑΔΗΛΑΟΝ

Καὶ χαλκῆ τεράντα τάκτους τὸν ἡ αγριὸν βοῦς.
οὐ μέτλαγχα Μύρων τίνει τρεχοματα.

THE DECLAMATORY EPIGRAMS

721A.—ANONYMOUS

THE cow has just returned from ploughing, and owing to that is lazy and will not advance.

722.—ANTIPATER

PASS by the heifer, cowherd, and whistle not to her from afar. She is expecting her calf to suckle it.

723.—BY THE SAME

THE lead and stone hold me fast, but, otherwise, thanks to thee, sculptor Myron, I would be nibbling lotus and rushes.

724.—BY THE SAME

I THINK the heifer will low. Of a truth it is not Prometheus alone who moulds living creatures, but thou too, Myron.

725.—ANONYMOUS

MYRON was looking for his own cow among the others, and found it with difficulty by driving the rest away.

726.—ANONYMOUS

THE cow, its mother, moulded this heifer giving birth to it, but the hand of Myron did not mould it, but gave birth to it.

727.—ANONYMOUS

THE horned cow would have spoken, though made of bronze, if Myron had worked entrails inside it.

GREEK ANTHOLOGY

728.—ΑΝΤΙΗΛΤΡΟΤ

Ἄσμαλτις, ὁσκέω, μυκήσεται· ἢν δὲ Βραδύνη,
χαλκὸς οὐ μῆ νοέων αἴτιος, οὐχὶ Μύρων.

729.—ΑΛΛΟ

Πηκτόρι μοί τις ἄφοτρον ἐπ' αὐχένι καὶ ξυγὰ θεσθω·
εἰρεκα γὰρ τέχνας σεῖο, Μύρων, ἀράσω.

730.—ΔΗΜΗΤΡΙΟΤ ΒΙΘΥΝΟΤ

Ἡν μὲν ἔσιδη μῶν χοι, μυκήσεται· ἢν δὲ φέτη ταῦρος,
βίσεται· ἢν δὲ νομεὺς, εἰς ἀγράλιν ἔλασαι.

731.—ΑΛΛΟ

*Ως Μύρων μὲν ἔστησε τὸ βασίποντα οἱ δὲ πομπῆς
βαλλουσαῖν μὲν λίθοις, οἷς ἀπολειπόμενοι.

732.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Βιντόλον ἢν ἔσιδης τὸν ἔμοι, ξένε, τοῦτον ἐπος αἴτῳ
εἶπον, οὐθὲν οὐ πλιστης οὐδὲ μὲν οὔγει Μύρων.

733.—ΑΔΗΛΟΝ

Τὴν φοῦν τὸν δὲ Μύρων, ξεῖν', θυλασσεν, ἢν δέ τε μῶν χοι
ώς ξῶσταν σαίρει, ματέρα δερκόμενος.

734.—ΔΙΟΣΚΟΡΙΔΟΤ

Ταῦρος, μάτην ἐτι μησχοι ἐπείρησαν· εἰτι γὰρ ἄπονος·
ἄλλα τοιούτας ἔβαντιμεν Μύρων.

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728.—ANTIPATER

THE heifer, I think, will low, and if it delays it is the fault of the senseless bronze, not Myron's.

729.—ANONYMOUS

LET someone attach me to the solid plough and put a yoke on my neck, for as far as depends on thy art, Myron, I will plough.

730.—DEMETRIUS OF BITHYNIA

IF a calf sees me, it will low; a bull will mount me, and the herdsman drive me to the herd.

731.—ANONYMOUS

MYRON placed me, the heifer, here, but the herds-men throw stones at me thinking I have strayed.

732.—MARCUS ARGENTARIUS

STRANGER, if thou seest my herdsman, give him this message, that the sculptor Myron tied me up here.

733.—ANONYMOUS

STRANGER, it was Myron who moulded this cow, on which this calf fawns as if it were alive, taking it for its mother.

734.—DIOSCORIDES

IN vain, bull, thou rushest up to this heifer, for it is lifeless. The sculptor of cows, Myron, deceived thee.

GREEK ANTHOLOGY

735.—ΑΛΛΟ

Σένο, Μύρων, δαράχιτ παιανίζων μόνχος ἀλαθής,
καὶ γῆλα πιετεῖσθαι χαλκοῦ σωθέν ἔχει.

736.—ΑΛΛΟ

Φεῦ συ Μύρων, πλάσσας οὐκ εφθασας ἀλλὰ σὲ
χαλκός,
πρὸν ψυχὴν βαλέσαι, ἐφθασε πηγιώμενος.

737.—ΑΛΛΟ

Χαλκείαν τέπτεις εἴμειδιν μέρα σ' ἡπαθε τέχνη,
βούλεις τὰν ψυχὴν οὐ πραΐθηκε Μύρων.

738.—ΙΟΤΑΛΑΝΟΥ ΛΗΟ ΤΗΑΡΧΩΝ ΑΙΓΓΕΙΤΙΟΤ

Ἐκ δοι τᾶς ἐμέχοντο Φυσις καὶ πότιστα Τέχνη:
ἀμφοτέραις οἱ Μύρων λαοι ὅπαστε γέρας:
εργαμέναις μη τῷρα Φυσιος κρίτος ἡρπασε Τέχνη
αὐτῷρα ἐφιπτομένοις ἡ Φυσις ὥστι φυσις.

739.—ΤΟΥ ΑΥΤΟΥ

Ἢπαθε καὶ αὐτοπτα Μύρων, ὅτι κέντρον ἀρείσεις
πλευραῖς χαλκοχύτωις ἀντιτιπτοι βαῖσι,
οὐ νηρεῖται οὐ μιστεῖ τὸ γῆρας τάπον; εἰ γε καὶ αἵματος
οὐθιδρυτικοῖς τοριστοῖς ἀπειριπτεῖται Μύρων.

740.—ΓΕΜΙΝΟΤ

Ὕπαντος ἡ πιτέχουσση τὰ Βαλέσαι, ἡ πεποιηται
ἥστις ἀνεβῆ ταύτης, φεύξεται οὐδὲ μηδέλην.

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735.—ANONYMOUS

A calf died beside thy heifer, Myron, deceived
into thinking that the bronze had milk inside.

736.—ANONYMOUS

Alack! Myron, thou didst not have time to
complete thy casting, but the bronze hardened
before thou couldst put life into it.

737.—ANONYMOUS

Thou strikest the bronze heifer. Art deceived
thee much, herdsman: Myron did not add life.

738.—JULIAN, PREFECT OF EGYPT

NATURE and Queen Art strove in the matter of
this cow, and Myron gave to each a prize of equal
value. When one looks at it Art robs nature of
her superiority, but when one touches it Nature is
nature.

739.—BY THE SAME

MYRON deceived thee too, gadfly, that thou plungest
thy sting into the hard flanks of the bronze cow.
But the gadfly is excusable. What wonder! when
Myron deceived even the eyes of the herdsmen.

740.—GEMINUS

It is the base to which it is attached that keeps
back the heifer, and if freed from this it will run off

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πικάται γέρο ὁ χαλκός· ἔθ' ὡς ἐμπτουρὸς ὁ τεχνίτης
θίκατος· καὶ ζυγῆς ἄλλος, ἵσως ἀρότες.

741.—ΛΔΗΔΟΝ

Χαλκος ἴης, ἐπὶ σοι εἰς γρατόμης εἶλεν ἀρτραί
καὶ ζυγῖστρα φέρει, γένεσιμά τιμαλή,
ἄλλα Μύρων τέχνη πανυπέρμχος, ὃς σε δὲ ἔργων
ἐμπτουρός, ὡς τινὰ Βοΐον ἐργάτην εἴργασατο.

742. <ΦΙΛΙΠΠΙΟΤ>

"Απαιρέ μου τένοντος, ὁ γεωπόνε,
ληπτάτρα, καὶ σέβαιμον αὐλακογράταν
χαλκον τῷρ ἀμόνος οὐκ ἐσδικώσει Μύρων,
τέχνα τοῦ ζωπόνησεν ὅφει ἐμπνοού,
οὐκ πολλάκις μὲ κιέτομηκάσθαι θέλειο
εἰς ἐργα ἐν τοῖς εἴλαι, προσεδίσας βάστει.

743.—ΘΕΟΔΩΡΙΔΑ

Θεοδολοι αἱ φύεις αἵτε παρὰ προθύμηται ἐν Ἀθηναῖς
έστασιν, καλὸν δῶρον, Ἱπωτάδος·
πίσσαι χαλκεῖαι, δισκαίεσα, Φρύδιμος ἔργον,
καὶ πιάται γραῦθον αγείλον ἀπ' Ἰλλυρίου.

744.—ΛΕΩΝΙΔΟΤ

Οὐρηροι Σωτεῖναι Σίμαλος, αἱ πολύμηται,
οὐδὲ βαθυαχίτον, ὁ βέρε, Ἱπποδαίσιο
Οὐρη τηρετοῦροι καὶ στρατηγοὶ χιριδιμορχοι
χαλκεῖαι εἰπαρμοί ἀδειθεύτω τραγοι.

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to the herd. For the bronze lows. See how much alive the artist made it. If you yoke a fellow to it, perhaps it will plough.

741.—ANONYMOUS

Thou wast bronze, deceptive heifer, and the husbandman came up to thee dragging a plough and carrying a yoke. He far excels all other artists, Myron, who by his labour made thee alive, just like a labouring cow.

742.—PHILIPPUS

TAKE off from my neck, husbandman, the collar, and free me from the iron furrow-cutter; for Myron did not make my bronze into flesh, but his art gave me the aspect of being alive, so that often I even wished to low. He did not, however, let me go to work, but tied me to a base.

743.—THEODORIDAS

THESE cows are Thessalian, and by the gates of Itonian Athena¹ they stand, a beautiful gift, all of bronze, twelve in number, the work of Phradmon, all wrought from the spoil of the naked Illyrians.

744.—LEONIDAS

THE goatherds Soson and Simalus, rich in goats, stranger, seeing that they come from . . . dense with lentises, dedicated here to Hermes, the giver of cheeses and milk, this brazen, bearded goat, the lord of the flock.

¹ Her temple was between Pherae and Larissa in Thessaly.
cp. Book VI. 130.

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745.—ΑΝΤΗΣ

Θάσο τὸν Βρυμίου κελαρ τηλίγον, ὡς ἀγερώχως
οῦμα κατὰ λασιάν γαῖρον ἔγει γειών,
κύστοιον ὅτι οἱ θάρη¹ ἐν οὐρεστιν ἀμφὶ παρῆσα
βόστρυχον εἰς βοιάν Ναὶς ἔσκετο χρή.

746.—ΠΟΛΕΜΩΝΟΣ ΒΑΣΙΛΕΩΣ

Εἰς δακτύλιον

Ἐπτάτα βαῖον σφραγίδα βριχὺς λίθος εἶχει λασπις,
ώς μιαν, ὡς πάσας εἰπυοια εργαμένας,
και ταχα καὶ τάπεριψε τὰ βοῖαν· νῦν δὲ κέκλειται
τῇ χρυσῇ μινόν τὸ βραχὺ βουκόλιον.

747.—ΠΛΑΤΩΝΟΣ

Εἴκονα ποτε βοῖον μινόν λίθος εἶχει λασπις,
ώς ἦδη πάσας ἐμπυοια βοσκομένας.
και ταχα τὰν ἀπεφεύγει τὰ βοῖαν· νῦν δὲ κρατεῖται
τῇ χρυσῇ μινόν τὸ βραχὺ βουκόλιον.

748.—ΠΛΑΤΩΝΟΣ ΝΕΩΤΕΡΟΤ

Εἰς Διόνυσον γεγλυμηένον ἐν ἀμεθίστῳ

Τι λίθος εἰστὶ ἀριθμετος, ὅποιος δὲ πάντη Διόνυσον
ἢ τύφνον πολεύει, ή μαθήτων μεθίστει.

¹ If not corrupt, it must mean that they were represented

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745.—ANYTE

Look on the horned goat of Bacchus, how haughtily with saucy eye he looks down on his flowing beard, exulting that often in the mountains the Naiad, caressing his cheeks, took those locks in her rosy hand.

746.—KING POLEMO

On a Ring

This little jasper stone has a seal of seven cows looking like one,¹ and all looking at us as if alive. Perhaps the cows would have run away, but now the little herd is confined in the golden pen.

747.—PLATO

The little jasper stone is carved with five cows all looking alive as they feed. Perhaps they would run away, but now the little herd is confined in the golden pen.

748.—PLATO THE YOUNGER

On Dionysus carved on an Amethyst

The stone is amethyst,² but I am the toper Dionysus. Either let it teach me to be sober, or learn itself to get drunk.

² i.e. "against drunkenness."

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749.—ΟΙΝΟΜΑΟΤ

Εἰς Ἐρωτα ἐν κανκίῳ γεγλυμμένον

Ἐγ κνίθφ τον Ἐρωτα τίνος χάριν; ἀρκετὸν οἴνῳ
αἰθεσθαι κραέην· μὴ πυρὶ πῦρ ἔπαγε.

750.—ΑΡΧΙΟΤ

Εἰς βόας ἐν δακτυλίῳ

Τὰς βοῦς καὶ τον λασπιν λέων περὶ χειρὶ ἑοκήγεις
τὰς μὲν ἀγαπνείειν, τὸν δὲ χλωροκομέειν.

751.—ΠΛΑΤΩΝΟΣ ΝΕΩΤΕΡΟΤ

Λ σφραγίς ὑάκινθος· Λπόλλων δ' ἐστιν ἐν αὐτῇ
καὶ Δάφνη· ποτέρου μᾶλλον ὁ Λητούλεας;

752.—ΑΣΚΑΝΙΠΠΑΔΟΤ, τινὶς ἐε ΛΑΤΙ ΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Εδρὶ Μέθη τῷ γλύπμα σοφῆς χερός, ἐν δὲ ἀμεθύστῳ
γέλυμματι τέχνης δὲ ἡ λίθος ἀλλοτρίη.
Ιλλὰ Κρεοπάτης ἴσμον επέλειρ· ἐν γάρ ἀνάστης
χειρὶ θεοῦ γῆφειν καὶ πεθίουσαν ἔσει.

753.—ΚΛΑΤΔΙΑΝΟΤ

Εἰς κρύσταλλον ἐνδον ἐδωρ ἔχονσαν

Χινέη κρυσταλλος ὑπ' ἀνέρις ἀσκηθεῖσα
ἴσιξει ἀκηρατίσιο παραλοχον εἰκόνα κώσμου,
οἵριον ἀγκας, ἔχοντα βαρικτυπον ἐγένεθι πόρτον.

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749.—OENOMAUS

On Love carved on a Bowl

WHY Love on the bowl? It is enough for the heart to be set on fire by wine. Add not fire to fire.

750.—ARCHIAS

On Cows carved on a Ring

LOOKING at the cows and the jasper on my hand, you will fancy that the cows breathe and the jasper puts forth grass.

751.—PLATO THE YOUNGER

THE stone is Hyacinthus,¹ and on it are Apollo and Daphne. Of which was Apollo rather the lover?

752.—ASCLEPIADES OR ANTIPATER OF THESSALONICA

I AM Drunkenness, the work of a skilled hand, but I am carved on the sober stone amethyst. The stone is foreign to the work. But I am the sacred possession of Cleopatra: on the queen's hand even the drunken goddess should be sober.

753.—CLAUDIANUS

On a Crystal enclosing Water

THE snow-white crystal, fashioned by the hand of man, showed the variegated image of the perfect universe, the heaven,² clasping within it the deep-voiced sea.

¹ Jacinth.

² Because it was spherical.

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754.—ΤΟΥ ΑΥΤΟΥ

a. Εἰπ' ἄγροι, κούναλλε, λίθῳ πεπικαπέριον ὑδωρ
τὶς πήξει: *b.* Βαρ-ης. *a.* Ή τὶς ἔλιπε: *b.* Νότος

755.—ΑΔΕΣΗΠΟΤΟΝ

Εἰς Σκύλλαν χαλκῆν

Εἴ μη χαλκὸς ἐλαμψε, ἐμάντε δέ τριῶν ἀμφιστος
ἔμμιται Ηβαῖστον δαισχλέαν τεχνας,
αὐτὴν ἂν τὶς Σκύλλαν ὀσσαστο τηλόθι θεύπον
ἰσταμεν, οὐ ποτεν γαίαν ἀμειφανδαν
τόσαντας ἐπιστείται, τοιασδεν κατοι διττὰ φαίνεται,
αἷον ἀπό τελαργευσ συγκλονουντα τέλας.

756.—ΑΙΜΙΛΙΑΝΟΤ

Τεχνας εἰσεκα φύσει καὶ λαθος οὐδὲ βρυνάζεται,
Ηρακλεας οὐδετοι, καὶ πολτε κωμιστοματ.
μηδὲ ἡμῖν οὐδὲ τῷδε τοιαντας, δλλ' οὐ τεσσατας
Σειληνοῖς αμμον φύσεινας ἔστι λίθος.

757.—ΣΙΜΩΝΙΔΟΤ

Ἄφιμον τοῦτον ἔγραψε Κορινθίος, οἷον οὐδὲν μένειν
χρειστον, ἵπει τελας ισημερινον πολὺ προσέστη.

758.—ΤΟΥ ΑΥΤΟΥ

Κίμων ἔγραψε τὴν θύραν τὴν δεξιάν
τὴν δέ ἔξιόντων δεξιάν Διονύσιος.

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754.—BY THE SAME

A. TELL me, ice, water frozen into stone, who froze thee. *B.* Boreas. *A.* And who melted thee? *B.* The South wind.

755.—ANONYMOUS

*On Scylla in Bronze*¹

UNLESS the bronze glistened and betrayed the work to be a product of Hephaestus' cunning art, one looking from afar would think that Scylla herself stood here, transferred from sea to land, so threatening is her gesture, such wrath does she exhibit, as if dashing ships to pieces in the sea!

756.—AEMILIANUS

(*A Silenus speaks*)

As far as it depends on thy art, Praxiteles, the stone could wax wanton. Let me loose and I will join in the revel again. It is not that my old age is feeble, but the fettering stone grudges the Sileni their sport.

757.—SIMONIDES

IPHION of Corinth painted this. There is no fault in his hand, since the achievement far exceeds the expectation.

758.—BY THE SAME

CIMON painted the door on the right, and Dionysius that on the right as you go out.

¹ Probably in the Hippodrome at Constantinople.

GREEK ANTHOLOGY

759.—ΑΔΕΣΗΟΤΟΝ

Εἰς λίθος, ἄρμ', ἔλατηρ, ἵπποι, ζυγός, ἥρια, μαστίξ.

760.—ΑΛΛΟ

Εἰς λίθος, ἄρμ', ἔλατηρ, πῶλοι, ζυγός, ἥρια, Νίκη,

761.—ΑΔΗΑΟΝ

Εἰς βότρυν ἐκ χρωμάτων

Μικροῦ κατέσχον τὸν βότρυν τοῖς δικτυλοῖς,
ὑπεριπατήθεις τῇ θέᾳ τῶν χρωμάτων.

762.—ΑΒΛΑΒΙΟΤ ΙΑΛΩΤΣΤΡΙΟΤ

Εἰς δίσκου Ἀσκληπιάδον

Ηφαιστός μ' ἐτέλεστε καμάν χράμων ἀλλὰ Κυθείρη
ἀνέψις εἴη θαλάμων εἰλεύθερος λαττρισίας.
Ἄγχοι γέ φ' επομέν ερυθίης μημονίαν εὐνῆς
καὶ μ' Ἀσκληπιαῖς εἴρε παρ' Λιγεῖδαις.

763.—ΙΟΤΑΙΑΝΟΤ ΛΠΟ ΤΗΑΡΧΩΝ ΑΙΓΓΙΓΤΙΟΤ

Εἰς ἀρχοτικὸν πέλεκυ

Ην μὲν ἀλιτράίνης, πέλεκυν βλεφάριστι δοκεῖεις,
ἵνε δὲ σαυθροῖς, μέργυρός εἴμι μένον.

THE DECLAMATORY EPIGRAMS

759.—ANONYMOUS

OF one stone are chariot, charioteer, horses, yoke,
reins, whip.

760.—ANONYMOUS

OF one stone are chariot, charioteer, horses, yoke,
reins, and Victory.

761.—ANONYMOUS

On a Painting of a Bunch of Grapes

I was almost grasping the cluster in my fingers,
more than deceived by the sight of the colours.

762.—ABLABIUS ILLUSTRIUS

On the Quoit of Asclepiades

HEPHAESTUS wrought me with long labour, but Cytherea took me secretly from her husband's chamber
and gave me to Anchises as a souvenir of their stolen
intercourse. Asclepiades found me among the de-
scendants of Aeneas.¹

763.—JULIANUS, PREFECT OF EGYPT

On a Magistrate's Axe

If thou art guilty of crime, thy eyes see here an
axe, but if thou art innocent, I am only silver to
thee.

¹ i.e. the Romans. Who Asclepiades was we do not know. It looks as if he were an exceptionally lucky collector of antiquities.

GREEK ANTHOLOGY

764.—ΠΑΤΛΟΥ ΣΙΑΕΝΤΙΑΡΙΟΤ

Εἰς κονωπεῶνα

Οὐ βοταρόν τινα θῆτα, καὶ οὐ τινα πάντιον ἵχθυν,
οὐ πτέρον ἀγρεῖον πλεύμασιν ἡμετέροις,
ἀλλα βρυτοὺς ἐθέλοντας ἀλεξητεῖρα δὲ τέχην
ἀπίστα μυτίσιον κέντρον ἀλευθέρου
ἐκ θαλίης ἀβούτα μεσημβριούτα φυλάσσει, 5
οὐδὲν ἀθαυροτέρην τείχειν ιστιάχον.
ἴπιον δὲ ἀστυφέλικτον ἄγω χάριν ἀλλὰ καὶ αὐτοῖς
οὐρῶνας μυιοπέζον μοῦματα ὑπερβούσσον.

765.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Καλλιγάριτος λεκτροῖς περικιέταιαν εἴμι εἰ κεῖνής
εἰστιν οὐ Φοίβης, ἀλλ' ἀπαλής Παφίης.
ἰπέρα δὲ τριώτα μίτρῳ πολιωτὴ καλυπτώ,
συνφόρων ἀπέμαν οὐδεὶς ὑπερβούσσον.

766.—ΑΓΛΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς τὸ αὐτό

Πλευραῖς μὲν σκοπός ἔπειτα περιφίγεται πετεψόν
οἶναι καὶ ταχινούς ἐπέθεντες ὄρταλίχους:
αἵτιος δέρμα σεῖσιν ἐπιτέρπομαι, οὐδὲ καλυπτώ
εἰδαίτερ, ἀλλ' εἰργώ μῆλον ἐπειγομένους.
οὐδὲ μὲν τις λόγετε, καὶ εἰ θραγύς ἐπλεπτό, κωνωψύ 5
ἡμετέρην σιαδίς πλέγμα λιγνωτασίης,
οὐραῖς που σάβων μερόπετεται δέ λέκτρα φυλάσσω,
ἢ ρά τις ίμείων ἐστὶ δικαιότερος;

THE DECLAMATORY EPIGRAMS

764.—PAULUS SILENTIARIUS

On a Mosquito Net

No powerful beast, or fish of the sea, or bird do I catch in my meshes, but men willing to be caught. My defensive art, in no wise inferior to a city's wall, keeps a man who would avoid the sting of flies uneaten as he takes his siesta after the midday meal. I bring him the gift of undisturbed slumber, and save the slaves themselves from their service of chasing the flies away.

765.—BY THE SAME

On the Same

I AM hung round wealthy bridal beds and am the net, not of the huntress Artemis, but of the tender Queen of Paphos. I cover the sleeper with a many-meshed web, so that he in no way loses the life-giving breeze.

766.—AGATHIAS SCHOLASTICUS

On the Same

IT is the office of nets to surround the winged tribes and enclose their quick brood; but I take pleasure in chasing them away and do not cover them round, but rather keep them off when they attack. Not a single mosquito, however small, will manage to get through the fabric of my net. One may say that I save from death the winged creatures while I guard the beds of men. Can anyone be more righteous than I am?

GREEK ANTHOLOGY

767.—ΤΟΥ ΑΥΤΟΥ

Eis τάβλαν

Ἐξόμενος μὲν τῇσε παῖς ἐὐλάγητι τραπέζῃ
παιγνία κινήσεις τερπτὰ βολοκτυπίης.
μῆτε δὲ νικήσας μεγαλίζεο, μῆτ' ἀπολειφθεὶς
ἀχνύσο, τὴν ὄλιγην μεμφύμενος βολίσα.
καὶ γὰρ ἐπὶ σμικροῦσι ρόος διαφαίνεται ἀνδρός,
καὶ κύβος ἀγγέλλαι βένθος ἔχεφροσύνης.

5

768.—ΤΟΥ ΑΥΤΟΥ

Eis τὸ αὐτό

Παιγνία μὲν τῇσε πάντα· Τύχης δ' ἐπεράτρωπος ὄρμή
ταῖς ἀλόγοις ταύταις ἐμφέρεται βολίσιη
καὶ βροτέου βιότου ασφαλέρων μίμημα τοῦσεται.
τὴν μὲν ἐποιβάλλων, τὴν δὲ ἀπολειπόμενος,
αἰνίσσεται ἐη κείμεν, ἂς ἐν βιότῳ τε κύβῳ τε
χάρματι καὶ λόπῳ μέτρον ἐφηρμόσατο.

5

769.—ΤΟΥ ΑΥΤΟΥ

Eis τὸ αὐτό

Τοῖς μὲν πρηγμάτοις τῇσε παιγνία, τοῖς δὲ ἀκολάστοις
λύσσα καὶ ἀμπλακίη καὶ πόνος αὐτόματος,
ἄλλα αν μὴ Λέης τι θερμάχορ ὕστατος ἄρπων,
μηδὲ ἀταροβούσης ἐποδύλωφ πατάγη
δει γαρ μητε ποτεντ εἰς ἀτίρμαστι, μῆτε τι παιξεν
ἐν επονδῇ καιρῷ εἰ ταῦτη γέμει τὸ πρέπον.

5

THE DECLAMATORY EPIGRAMS

767.—BY THE SAME

On a Draught-board

SEATED by this table made of pretty stones, you will start the pleasant game of dice-rattling. Neither be elated when you win, nor put out when you are beaten, blaming the little die. For even in small things the character of a man is revealed, and the dice proclaim the depth of his good sense.

768.—BY THE SAME

On the Same

THESE things are all play. The shifting current of Fortune is pictured in these unreasoning dice, and, now a winner, now a loser, you will perceive in them the unstable image of mortal life. We praise him who in life and in play imposes a limit on his joy and grief.

769.—BY THE SAME

On the Same

To men of gentle disposition this is play, but to those lacking in self-restraint it is madness and wandering of the wits and self-imposed pain. If you come in last, speak no word of offence to God, nor boil over and snort loudly. One should neither give oneself trouble in a matter of play, nor play in serious matters. Learn to allot to the hour what befits it.

GREEK ANTHOLOGY

770.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Εἰς ποτίριον σίκειας θυγατρὸς ταῦθεν
Χεῖλος Ἀπικήτεια τὸ χρύσεον εἰς ἐμὲ τέγρη
ἄλλᾳ παρισχόμην καὶ πόμα γυμφίδαιν.

771.—ΙΟΤΑΙΑΝΟΤ ΛΗΟ ΤΗΑΡΧΩΝ

Εἰς φιάλην ἔχονταν κινομένους ἵχθεας
Ορτως Βάκχον ἑσκετο Θέτις νῦν μῆθος Ὁμηρον,
ἄψε μέν, ἀλλ' εἶρεν πίστιν ἐτρητυμόντος.

772.—ΦΩΚΑ ΔΙΑΚΟΝΟΤ

Εἰς φιάλην ἐν ᾧ συνάγονται τὰ περιττά
Οἰκογονοφίλοιον εἴρει μητῷ διπάς, αἵρεσεν αἴτῳ
Βάκχον ἀολλίξω τὸν περιλειπόμενον.

773.—ΠΑΛΛΑΔΑ

Χαλκιτίπος τοι Ερωτα μεταλλικας ἐπορσε
τίρητον, σὺς ἀλόγος, οὗτοι καὶ αἱ το φλέγει.

774.—ΓΛΑΤΚΟΤ ΑΘΗΝΑΙΟΤ

Λ Βακχα Ηραὶ μέν, διηγέχομεν ἐν ὄγκεστας
τοις λίθαις μετριῶσιν οὐκ θυμαζομένη.
ο Σελῆτα, ο Φερπούς — πινατον— δμοσατο τέχνη
πούρη, χρυπτηροβόλητον τροπεία ματωμενη.

THE DECLAMATORY EPIGRAMS

770.—PAULUS SILENTIARIUS

On a Cup belonging to his own Unmarried Daughter

ANICETIA moistens her golden lips in me, and may I give her the bridal draught too.

771.—JULIAN, PREFECT OF EGYPT

*On a Cup on which Swimming Fish were chased
or painted*

THETIS¹ really received Bacchus: at length the truth of Homer's story² is confirmed.

772.—PHOCAS THE DEACON

On a Cup in which the Leavings are collected

I AM dear to the cup-bearer alone, because I collect for him the wine that is left.

773.—PALLADAS

THE smith transformed Love into a frying-pan, and not unreasonably, as it also burns.

774. - GLAUCUS OF ATHENS

THE Bacchante is of Parian marble, but the sculptor gave life to the stone, and she springs up as if in Bacchic fury. Scopas, thy god-creating art has produced a great marvel, a Thyad, the frenzied slayer of goats.

¹ i.e. the sea.

² Hom. *Il.* vi. 136.

GREEK ANTHOLOGY

775.—ΤΟΥ ΑΥΤΟΥ

Η Βάκχη Κρονίσην Σάτυρον θέτοι· εἰς δὲ χορεῖαν
θράσκει παιτομένων ὡς Βρομιαζόμενος.

776.—ΔΙΟΔΩΡΟΤ

Ζεῦξις ἡ χρυσή τε καὶ ἡ χειρίς· ἐν δέ με μικρῷ
κρυστάλλῳ τῷ καλῷ δαιδαλοῖ Λρσινόῃ
γράψας τοῦτον ἔπορον Σατυρίος. εἰπὲ δὲ ἀνίστης
εἰκάνι, καὶ μεγάλης λέποραι σύδε δίλεγον.

777.—ΦΙΛΙΠΠΟΤ

Τοῦ ὡς ὁ πῶλος χαλκοῖαις αἰχμῇ τέχνᾳ
κορυντῶν ἵστηκε ὄρμις γῆρας βλεπών
ὑψαυχειίζει, καὶ διηρεμομένας
κορυφῆς ἔβειρας οὐρίωκεν ἐς ὄρμον.
εοκίω, χαλιποῖς εἰ τις ἴμιωστρίφις
ἐναρμόσῃ γέννυσσι κάπικεντρίσῃ,
ο σος πόλις, Λισσίππε, καὶ παρ' Ἀπίδας
ταχ' ἐσέρμισται τῷ τεχνᾷ γῆρας ἐμπτύει.

778.—ΤΟΥ ΑΥΤΟΥ

Γιανι· τὴν δοράκα, πον ὅπην ἐπωστε περίχθιον
ἀκεντος μεταλλῳ Καίσαρι πειθομένην,
καὶ γλυκυκήν με θάλασσαιν ἀπηκριθωσατο Καρπω
κερκίσιν ιατοπόροις πάντας ἀπομηξαμένη·
Καίσαρι δὲ ἡγεμονίη χάρις ηλθομένη ἦν γῆρας ἀνάστης 5
οὐρανοῦ φέρειν τὰ θεῖαν καὶ πρὸς ἀφειλόμενα.

¹ Zeus disguised himself as a Satyr in order to possess Antiope at the Bacchic revels.

THE DECLAMATORY EPIGRAMS

775.—BY THE SAME

THE Bacchante has made the son of Cronos a Satyr,
and he rushes to the frenzied dance as if he were in
Bacchic fury.¹

776.—DIODORUS

THE colour and the beauty is worthy of Zeuxis; but
Satyreius painted me on a little crystal and gave the
pretty miniature to Arsinoe. I am the queen's own
image, and no whit inferior to a large picture.

777.—PHILIPPUS

LOOK how proudly the art of the worker in bronze
makes this horse stand. Fierce is his glance as he
arches his neck and shakes out his wind-tossed mane
for the course. I believe that if a charioteer were
to fit the bit to his jaws and prick him with the spur,
thy work, Lysippus, would surprise us by running
away; for Art makes it breathe.

778.—BY THE SAME

On a Tapestry

IN me Carpo, imitating all by her shuttle's labour
at the loom, depicted accurately all the fruitful land,
encompassed by Ocean, that obeys great Caesar, and
the blue sea as well. I come to Caesar as a present
. . . . , for it was the queen's duty to offer the gift
long due to the gods.²

² i.e., to the emperors. The corrupt word in l. 5 (or possibly *καρπὸς* in l. 3, where *καρπῶ* is a conjecture) conceals the clue to the identity of the queen. She was probably Oriental.

GREEK ANTHOLOGY

779.—ΑΔΕΣΗΠΟΤΟΝ

Εἰς βάσιν τοῦ ὄφελογίου τοῦ εἰς τὴν ἀψίδα τῆς καμίνης
εἰς τὴν βασιλικήν

Δῶρον Τιουστίρων τυραννοβόνου βασιλίου
καὶ Σοφίης ἀλόχου, φέγγος θευθώνης,
ώρασιν σκοπιαζε σοφὸν σημάντορα χαλκὸν
αὐτῆς ἐκ μονάδος μέχρι διπλεσίασ, 5
ὅντινα σιδηρίθεντα Δίκης θρόνον ἡμιοχεῖσιν
εὑρετικούς Τιουλιανὸς χερσὶν ἀεφροδόκοτις.

780.—ΑΔΕΣΗΠΟΤΟΝ

Εἰς ὄφελόγιον

Ωραῖον ἡ χωροῖσα σοφὰ λίθος, ἡ διὰ τυπθοῦ
γράμμονος δελτίφ παντὶ μεμισθομένα.

781.—ΑΔΗΛΟΝ

Εἰς κάγκελον οἰκίας

Ἡ κλείσις μ', ἀνισχα καὶ ἡ αἰξης μ' ἐπικλείσεις.¹
τοῖς δὲ τηγειν σὸν ἔβαν οὐ ἴνται.

¹ I write μ' ἐπικλείσεις for με κλείσεις με.

¹ i.e. "the Sun," but the phrase is obscure. I suppose it means "Sun, who now abhors a free state," and refers to the same matter as the epithet "tyrannicide."

² Justin II. The title "tyrannicide" refers to the suppression of some real or fancied usurper.

THE DECLAMATORY EPIGRAMS

779.—ANONYMOUS

On the Base of the Sun-dial in the Arch of the Basilica

Look, Light of Freedom,¹ on this gift of our emperor Justin,² the tyrannicide, and his wife Sophia, this skilled bronze indicator of the hours from one to twelve. It had been stolen, and Julianus the Praetorian Prefect recovered it with incorruptible hands.

780.—ANONYMOUS

On a Sun-dial

This is the learned stone which contains all the heavens, and which a little regulator adapts to every position of the sun.³

781.—ANONYMOUS

On the Lattice of a House

If you shut me I am open, and if you open me you will shut me. Being such, I cannot guard your house.⁴

³ It was so regulated that it was adapted to every day in the year, each day--from sunrise to sunset--containing twelve hours. What was the mechanism?

⁴ A very silly epigram. The lattice, having holes in it, is open when shut and shut when open, as the light no longer comes through it.

GREEK ANTHOLOGY

782.—ΠΑΤΑΟΥ ΣΙΑΕΝΤΙΑΡΙΟΥ

Εἰς ώρολόγιον

Κυθάδε μιστιύλλουσι δρόμοι Φαεθοντίεος αἰγλης
ἀνέρες ὥρασιν ἀμφὶ εὐωδεκαιῶν
ὑπασι δὲ ἡλίου ταλαντεύουσι κελεύθους,
εἰς πόλον ἐκ γαιῆς μῆτιν φρεστάμενοι.

783.—ΑΔΗΛΟΝ

Εἰς Ἐρμαφρόδιτον ἐν λοντρῷ ἵσταμενον

Λιοραστήν Ἐρμῆς εἴμι, γυναιξὶ δὲ Κυπρίς ὄρδιμα
ἱμφοτέρων δὲ φέρω συμβολὴ μητὸν τακέων.
τοιούκεν οὐκ ἀλίστως με τον Ἐρμαφρόδιτον ὅθεντο
ἀνθρογόνοις λοντροῖς παιᾶν τον ἀμφίβολον.

784.—ΑΔΗΛΟΝ

Εἰς λοντρὸν μικρόν

Μη τοι γὰρ βατοῖσιν χάρις βατοῖσιν ἐπηδεῖ
βατός καὶ Παθίης εὐλατο κοῦρος Ἐρως.

R. G. McGregor, *The Greek Anthology*, p. 47; T. P. Rogers, in *The Greek Anthology* (Bohn), p. 131.

785.—ΑΔΗΛΟΝ

Εἰς καράριν τοῦ φόρου πρὸς τὴν δύσιν

Μηδας χρυσεύοντερον ἔστιντο παινώ δέσπιας,
εὐδαιμον τολμεύοντερον δριχρυσωτερος βασιλίων.

786.—ΑΛΛΟ

Γάρδε γατιέριμαντο θεῷ περικαλλέα πλούτον,
λευκήν καὶ Πτελέου μικρού οὔρον θειόν.

THE DECLAMATORY EPIGRAMS

782.—PAULUS SILENTIARIUS

On a Water-clock

HERE men divide the course of bright Phaethon
into twelve hours and measure the sun's path
by water, lifting up their minds from earth to
heaven.

783.—ANONYMOUS

On a Hermaphrodite which stood in a Bath

To men I am Hermes, but to women appear to be
Aphrodite, and I bear the tokens of both my parents.
Therefore not inappropriately they put me, the
Hermaphrodite, the child of doubtful sex, in a bath
for both sexes.

784.—ANONYMOUS

On a Small Bath

REVILE not small things. Small things possess
charm. Cypris' son, Eros, was small too.

785.—ANONYMOUS

On a Vaulted Chamber on the West Side of the Forum

MENAS built the golden structure for all travellers,
glorifying the city of our kings rich in gold.

786.—ANONYMOUS

THE inhabitants erected to the god this beautiful
altar, placing it here as a sign to mark the boundary

GREEK ANTHOLOGY

ἐγράπται, χώρης σημιήσον ἀμμορίης ἐε
αὐτὸς ἄναξ μακάρων ἐστὶ μέσος Κορίδης.

787.—ΣΩΦΡΟΝΙΟΤ ΠΑΤΡΙΑΡΧΟΤ

Eis τόπον ἐπιξερομένων

Ο πρὸν ἀλφόμενος καὶ ἀνέστιον ἵχνος ἔλαινων.
εἰτ' ἀφ' ὁδοιπορίης, εἰτ' ἀπὸ γαυτιλίης,
ἴνθιδε νῦν προσιὼν στῆμον, ξέρε, σὸν πόσα ἕνρα,
γαιτάνιον ἰθέλων, οὐκον ἐπομπον ἔχων.
εἰ δὲ με καὶ τὶς ἐπειχεν ἀγακηλέοις, πολιῆτα
Εὐλόγηος, Φαρίης ἀρχιερεὺς ἀγαθός.

788.—ΑΔΕΣΠΟΤΟΝ

Ολέθιον ἀνθρωποισι τὸ χει φασ φύροτος αἴων
σῆσιν ἐπ' ἐνεσίης, εὐρετεῖα Τυχη.
γενματι γὰρ σῷ παντα φέρει κλῖσος φ ποτε χειρ
αξιτερῆ πιστχῆς αὐχενα θεσπέσιον.
τὸτε καὶ βατιλῆς ἀμυμονες ἀρμέζουνται,
καὶ λοριων ἀγέλης ἀμβρωτη ιηγεμόνες
καὶ τῆς λιμένεσσι σιωτέρον ἀμπανούνται
σῆρε δὲ ἀμηροσινητη σωζόμεναι πελάγετ
καὶ πόλιες χαιροναιτη ἀκίμονες, ήσε τε λαοί,
καὶ θαλερῶν πεσιον λείμακες ἀμβρόσιτ.
τοιγεκα σὺν θεραποντα πρὸς ὄλβιον ἀθρισασα

* * * * *

789.—ΑΔΕΣΠΟΤΟΝ

Τεστονα με σκοπιαζε σοφών κε μιγορα μύθων,
ιθύνοντα τέχνην εὐεπίης κανόνι.

THE DECLAMATORY EPIGRAMS

of Leuce and Pteleus. The arbiter of the division is the king of the immortals himself, Cronus' son.¹

787.—SOPHRONIUS THE PATRIARCH *On a Guest-house*

STRANGER, who formerly on your arrival by land or by sea wandered about with homeless feet, approach now and stay your steps here, where, if you wish to dwell, you will find a lodging all ready. But if you, citizen, demand who made me, it was Eulogius, the good bishop of Alexandria.

788.—ANONYMOUS

UNDER thy rule, noble Fortune, the blest life of men enjoys the light of prosperity. For at thy nod all things bring glory to him whom thou permittest to caress thy divine neck with his right hand. To thy will illustrious kings bow, and the blest leaders of the learned company. Ships, too, rest safer in harbour, saved at sea by thy help, and cities enjoy tranquility, and peoples, and the ambrosial meads of the verdant plain. Therefore looking on thy servant . . .

789.—ANONYMOUS

On a Rhetor

LOOK on me, the adorner of learned discourse, who direct my art by the rule of eloquence.

¹ From Demosth. vii. 39. The places are in the Thracian Chersonese.

GREEK ANTHOLOGY

790.—ΑΝΤΙΠΑΤΡΟΤ

Τίς ποκ' ἀπ' Οὐλύμποιο μετάγαγε παρθενέων,
 τὸν πάρος οὐρανίον ἐμβέβαστα δόμους,
 ἐς πόλιν Ἀρέροκλοιο, θυῶν βασιλεῖαν Ἰώνων,
 τὰν δορὶ καὶ Μούσαις αἰπυτάγειν Ἐφεσον:
 ἢ ρά σὺ φιλημένα, Τιτιοκτόνε, μέζον Οὐλύμπου
 τὰν τροφόν, εὐ ταύτᾳ τὸν σον θέν θάλασσην.

791.—ΑΠΟΛΛΩΝΙΔΟΤ

Μητρὶ περιστεφέος σηκαῦ, Κυθέατα, θαλασσῇ
 κρηπῆδας βυθίας οἴδματι πηξαμένη
 χαί, εἰ δὲ ἀμφὶ σὲ πόντος, ἐπὶ ζεφυροτο πνοήσιν
 ἀφρὰν ἵπερ γάτου κινεον γελάσας.
 ἔτεκα δὲ εὐτερίης, μηδὲ θὲν ἐγέρατο σέο
 Πόστουμος, αὐχήση μέζον, [αφλοιστὶ Ηάφω].¹

792.—ΑΝΤΙΠΑΤΡΟΤ

Νέκιον πόρος οὗτος ἀειζωνατα Νεκτία
 ἥσκημαι πάσης ἡρίον ἥλικίης:
 ὑματα δὲ Λιδωνῆος ἐρευνήσατος Ομούρον
 γέγραμμαι κείται πρότοιν ἀν' ἀρχετύπου.

¹ The poem is very corrupt. The MS. has in l. 1 περι-
 γένεται σηκαῦ. In l. 4 λασσονετο το λασσονετο
 and 1. 5 περιστο, but περιστο γέλασον περιστο. See p. 120.

THE DECLAMATORY EPIGRAMS

790.—ANTIPATER

On the Temple of Artemis at Ephesus

Who was it that transported the maiden's chamber,
that once stood in the celestial palace, from Olympus
to Ephesus the city of Androclus, the queen of the
Ionians, swift in battle, most excellent in war and
letters? Was it thyself, slayer of Tityus, who,
loving thy nurse¹ more than Olympus, didst set thy
chamber in her?

791.—APOLLONIDES

On a Temple of Aphrodite built in the Sea

CY THEREA, who hast established in the depths of
the flood the foundations of the sanctuary encinctured
by thy mother the sea, around thee the sea rejoices,
its blue surface smiling gently under the breeze of
Zephyr. Because of this act of piety, and thy temple
which Postumus erected, thou shalt boast thee more
than because of Paphos.

792.—ANTIPATER

On the Picture of Ulysses' descent to Hell

This is the work of Nicias. I am painted here an
ever-living City of the dead, the tomb of every age.
It was Homer who explored the house of Hades, and
I am copied from him as my first original.

¹ According to one story Artemis was born, not at Delos,
but at a place called Ortygia near Ephesus.

GREEK ANTHOLOGY

793.—ΙΟΤΛΙΑΝΟΤ ΛΗΟ ΤΙΛΑΡΧΩΝ ΑΙΓΑΙΗΠΤΙΟΤ

Εἰς τὴν Μύρωνος βοῦν

Πόρτιν τῆρες Μύρωνος ἵδωρ, τάχα τοῦτο βούγειν.
“Η φύσις ἀπνοός ἐστιν, η ἐμπνοός ἐπλεπτο τέχνη.”

794.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Βουκόλε, πῇ προθεῖν με βιάζεαι: ίσχεον νέσσων
οὐ γάρ μη τέχνη καὶ τόδ' ὅπασσεν ἔχειν.

795.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Η χαλκὸν ζωωτε Μύρων σοφός, η τάχα πόρτιν
χαλκωτε ζωὰν ἴξ ἀγλας ιρύσας.

796.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Η λιόστα Μύρων, σέο πόρτιν ὄδοιπόρος ἥλθεν
ἐλάσσων.
χαλκοῦ ἐψ φαντασ, φῷρ κενὸς ἐξεφανη,

797.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Κίσσαρον με λεων χαῖτι στονα, χεροὶ δὲ ἀείρει
γριπινος ζευγλην, οὔγρωνος καρινην.

THE DECLAMATORY EPIGRAMS

793.—JULIAN, PREFECT OF EGYPT

On Myron's Heifer

LOOKING on this heifer of Myron's you are like
to cry out: "Either Nature is lifeless, or Art is
alive."

794.—BY THE SAME

On the Same

NEAT-HERD, whither dost thou force me to advance?
Stop from goading me. Art did not bestow motion
on me too.

795.—BY THE SAME

On the Same

SKILLED Myron either made the bronze alive or
drove off a live heifer from the herd and made it
into bronze.

796.—BY THE SAME

On the Same

SCULPTOR Myron, a traveller came to drive off thy
heifer, and feeling the bronze turned out to be a
futile thief.

797.—BY THE SAME

On the Same

A LION when he sees me opens his mouth wide, the
husbandman picks up his yoke and the herd his
staff.

GREEK ANTHOLOGY

798.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Τλιγθι, Μύρων τέχνη σε βιάζεται ἀπνοον ἔργον,
ἐκ φύσεως τέχνη¹ οὐ γὰρ φύσιν εὑρετο τέχνη.

799.—ΑΔΗΛΟΝ

Ἐν τῷ πορφυρῷ κίονι τῷ ὅντι εἰς τὸ Φιλαδέλφιον
Εἴνους μὲν βασιλεῖ Μουσῆλος ἔργα βοῶσιν
ἔημόσια· σθεναρήν πράγματα πίστιν ἔχει.
Μουσῶν Ρώμη² ἐχαρίσσατο, καὶ βασιλῆος
εἰκόνα θεσπεσίην ἐντος ἔγραψε δόμων,
τημήν μουσοπόλοις, πόλεως χάριν, ἐλπίδα κούρων,
ὅπλα δὲ τῆς ἀρετῆς, χρῆματα τοῖς ἀγαθοῖς.

800.—ΑΛΛΟ

Ἐν τῷ αὐτῷ

Γαῖτα λογιστές ἀνίθηκεν ἐκόνι Μουσῆλος ἔργα,
πιστεύοντες καθαρῶς ὡς θεός ἐστι λόγιος.

801.—ΑΛΛΟ

Ἐν τῷ αὐτῷ

Μουσεῖον τὰ μὲν αὐτοὺς ἐτείξατο, πολλὰ δὲ σωματά
ἴστωτα σὲ αλερῶν, ἕργον ἀσφαλέως.

¹ A place so called because the statues of the sons of Constantine the Great stood there.

THE DECLAMATORY EPIGRAMS

798.—BY THE SAME

On the Same

BEAR with it, Myron : Art is too strong for thee :
the work is lifeless. Art is the child of Nature, for
Art did not invent Nature.

799.—ANONYMOUS

On the Porphyry Column in the Philadelphion¹

MUSELIUS is a well-wisher of the Emperor. Public
works proclaim it ; the force of facts is strong. He
presented Constantinople with a Museum and with a
splendid painting of the sovereign inside, an honour
to poets, an ornament of the city, the hope of youth,
the instrument of virtue, the wealth of good men.

800.—ANONYMOUS

On the Same

THESE works did Muselius cheerfully dedicate to
words,² in pure belief that God is the Word.

801.—ANONYMOUS

On the Same

HE built parts of the Museum himself, and other
parts which were in danger of falling he saved and
set them up firmly.

² Literature.

GREEK ANTHOLOGY

802.—ΑΔΗΛΟΝ

Εἰς εἰκόνα Μαρκιανοῦ βασιλέως

Μορφὴν τῆρος ὄρας ςωφῷ ἐγαλίγκιον ἵππῳ,
Μαρκιανὸν φορέοντι, βρατῶν θασιλῆα γενέθλιον
ἐξιτερῆρ δὲ ἐπάνυσσε, θέοντα δὲ πῶνον ἐπείγει
εὐσμενέος καθυπερθερ, ὅτις κεφαλῆ μην ἀείρει.

803.—ΑΔΗΛΟΝ

Εἰς εἰκόνα Σοφίας Λίγυοιτης ἐν τῇ αὐσάδῳ τοῦ Ζογέντοι
Λύστονίων ἀσποντινοῦ Ιουλιανὸς πολιοῦχος
ώς σοφίης μεστὴν ἄνθετο τὴν Σοφίην.

804.—ΑΛΛΟ

Εἰς στήλην Ιουστίνου βασιλέως

Ιουστίνον κατὰ χρέος τοῦ εἰσπότηρ
Ιουλιανὸς ὑπαρχος, ως εὑρητηρ.

805.—ΑΔΗΛΟΝ

Εἰς στήλην Ἀρηνος μεχατράρη ἡ Θρησκῆ
Εἰσάκε θαύριος οὗτος ἐπὶ χθονὶ κέκλιται Ἀρης,
οὐποτε Θρησκίης ἐπιβιστεῖται θύμα Γότθων.

806.—ΑΔΗΛΟΝ

Εἰς ὄρολόγιον

Κῆπος εἴη ὃς εἰχειτοις ἀπὸ σκιερῶν ἐε πετυχον
ρυστοθανῆς τοιχεῖων εἰσκεπεν ἥλιον.

THE DECLAMATORY EPIGRAMS

802.—ANONYMOUS

On a Portrait of the Emperor Marcian

Thou seest this shape, like a live horse, carrying
Marcian, ruler of the race of men. His right hand
is outstretched and he spurs on the galloping horse
above a foeman, who seems to support its weight on
his head.

803.—ANONYMOUS

*On a Portrait of the Empress Sophia at the Entrance
of the Bath Zeuxippus*

JULIAN, the prefect of the city, dedicated here
Sophia (Wisdom), the queen of the Italians, as being
herself full of wisdom.

804.—ANONYMOUS

On a Column with a Statue of the Emperor Justin

JULIAN the prefect dutifully set up here the statue
of Justin his master and benefactor.

805.—ANONYMOUS

On a Stele of Ares partly buried in Thrace

As long as this fierce Ares rests on the ground the
peoples of the Goths shall never set foot in Thrace.

806.—ANONYMOUS

On a Sun-dial

This place was once a garden, and the shade of
the leaves shutting out the sun made it like night.

GREEK ANTHOLOGY

τὴν δὲ παραγλήσεται καὶ εὑδιον εὑρε τελέσσαι

Σέργης αὐτόπτης μυστιπόλος Τριάδος,

ἴσθα λίθος στατος οὗτος ἀεισίνητον ἀνάγκην

ἐπτάκις ἀγγέλλει ἄντυγος οὐραίης.

5

807.—ΑΛΛΟ

Μηχανικὴ Φαέθοντα βιαζεται ἀρμονικοῖσι

γράμμοσιν ἀγρεύειν τὸν δρόμον ἡδίου·

Βαῖος ἐ ἀμφιέπει λίθος ἄντυγας Ἡριγενεῖης

ώρονόμῳ σοφίῃ καὶ σκιώστι τυπῳ.

Σεργῆν ἀρχιερῆς ἐπουρανίησιν ἔφετμαῖς

τοῦτο συνειρρισθῇ ἔργον ἐπιχθονίων.

5

808.—ΚΤΡΟΥ ΛΗΟ ΤΗΛΩΝ

Eis τὴν Μαξιμίνον οἰκίαν

Δέιματο Μαξιμίνος γεωπηγός ἔρεσθι Ρωμῆς,

αὐταῖς ἱένεσσι θεμέλια καρτερὰ πηξας.

ἀγδαιη δὲ μη ἀμφὶς ἀπειρεσίῃ τεταυνσται.

τῇ καὶ τῇ καὶ δπισθερ ἔχω πτόλιν ἀλλὶ καὶ ἄντην

πινθ' ὄροιο τραίης Βιθυνηΐδας ἀγδαιὰ ἔργα.

ἴμετέροις δὲ ὑπένερθεν ἔρισθενέσσαι θεμέλιοις

πόγτος ἀλος προχοῦσι κυδίνεσται εἰς ἄλα διαρ,

τόπλοορ ἐπιψαντορ, ὑπόσοορ χθονος ἄκρα εἰγρατ,

πολλαῖτ δὲ εἰδέθεν τις ἵω πέρι θυμον ἴανθη

βιαῶν ἐπερκίψας, ἐπει εἰπειν ἀλλοθερ ἄλλα,

διερρεα, θεματα, νίκας, ἄλα, πτόλιν, ἡέρα, γαῖαν.

5

10

THE DECLAMATORY EPIGRAMS

But now Sergius, the patriarch, who hath seen with his eyes and reveals the mysteries of the Holy Trinity, contrived to make it bright and sunlit. Here this fixed stone seven times¹ announces the eternal and fixed revolutions of the vault of heaven.

807.—ANONYMOUS

On the Same

THE mechanic art compels Phaethon by means of dials ruled in due measure to direct aright (?) the course of the sun. A small stone governs the circle of Aurora by its skilled division into hours and by the shadow's mark. This work of mortals was constructed by the heavenly command of Sergius the patriarch.

808.—CYRUS THE CONSUL

On the House of Maximinus

MAXIMINUS built me in the newly constructed Rome, fixing my secure foundations actually on the beach. Infinite beauty extends itself around me. To right, left, and behind me lies the city, but facing me I see all the beauties of the Bithynian coast. At the foot of my most strong foundations the salt current rolls to the lovely sea, just touching the land in front of me enough to wet its edge. Often a man leaning out from me slightly has greatly rejoiced his heart, seeing in all directions different things : trees, houses, ships, sea, city, sky, and earth.

¹ Seemingly this means "by seven lines dividing the dial into six equal parts."

GREEK ANTHOLOGY

809.—ΤΟΥ ΑΥΤΟΥ

Εἰς ἄγαλμα Πινδάρον

Πινδάρον ἴμερόντα παρ' ὕδαστι Κῦρος ἐγείρει,
οὐνέκα φορμίζων εἰπεν “Ἄριστον ὕδωρ.”

810.—ΑΔΗΑΟΝ

Οὐτος Ἰουστῖνος Σοφίη σχεδόν ἀμφότεροι δὲ
χρύσεον ἔργον ἐτενξαν ἀπ' Λασσυρίου θράμβον.

811.—ΑΔΗΑΟΝ

Φαιόρος Ἰουστινταρὸς ἄναξ ἐμε χῶρον ἐγείρει.
Ἡλίῳ παρέχων θάμβος ἀνερχομένῳ.
οὐποτε γὰρ τοιοῦτον ἐπὶ χθονὸς ἔδρακε καί λλος
ἴψθεν οὐρανῷ οἷμον ἐπερχόμενος.

812.—ΑΛΛΟ

Εἰς Ἰουστῖνον

Θεῖον Ἰουστῖνον, καθαρον φρουρῆτορα θεσμῶν,
Δομεῖνος καθαροῖς ἐν προθύροισι Δίκης.

813.—ΑΛΛΟ

Εἰς Σοφίαν αὐτοῦ γυναικα

Τῆς Σοφίης τὸ δέ ἄγαλμα Δίκης προπάροιθε θυράων,
οὐ γὰρ ἀνειθε εἰκῆς ἐπρεπε τὴν σοφίην.

¹ *Olymp. 1. 1.*

THE DECLAMATORY EPIGRAMS

809.—BY THE SAME

On a Statue of Pindar

CYRUS set up Pindar beside the water, because singing to the lyre he said, "Water is best."¹

810.—ANONYMOUS

THIS is Justin next Sophia. Both made the golden work after their Assyrian triumph.²

811.—ANONYMOUS

JUSTINIAN, the emperor, built me the bright house, a marvel for the sun to view at his rising. For never before when he mounted his celestial path did he see such beauty on earth.

812.—ANONYMOUS

On Justin

DOMINUS in the pure portals of Justice erected the statue of divine Justin, the pure guardian of Law.

813.—ANONYMOUS

On Sophia his Wife

THIS statue of Sophia stands before the gates of Justice, for wisdom should not be apart from justice.

² The Persian war, which, after all, was not very successful.

GREEK ANTHOLOGY

814.—ΛΔΗΔΟΝ

Eis λουτρόν

Νύμφαι Νημάτες, μετανάστιοι, οὐχ ἄμα πάσας
εἰξειτε ὡιόμην χεύμασιν ἡμετέροις:
εὶ δὲ τόσην τὸ λοιπρὸν ἔχει χάριν, οὐδὲν ὀνήσει
ό φθόγος, εὶ Νύμφαι πᾶν ἀπέλειπον ὕδωρ.

815.—ΑΛΑΟ

Ξένε, τίνιν σπεύδεις ὄροσιν ἀκεσθῶντον ὕδωρ;
ἀψφροσίνης τὸ λοιπρόν ἀπορρύπτει μελιδῶνας
μόχθοις ὀλαφρίζει τόσῃ γὰρ ποίησε Μιχαῖλ,
ος κρατερῆς βασιληίσος αὐλῆς ἥγεμονενετ.

816.—ΑΛΑΟ

Eis μυστώμον τῶν Εὐβούλον

Λυτία Τηλεμίχου καὶ ἐγρύθι Ηγελοπάνης
τίππε, παλυφράσμων, παλυταρβία χεῖρα τιταίνει;
οὐκ ἔδει μυηστήρσι τούς ποτε νεῦμα τιθῆνη.

817.—ΑΛΑΟ

Eis ἐνδυτήν

Ἐκ τῆς τραπέζης τῶν ἀχραντῶν θυματῶν
παθῇ τυθέντων τῷριν ἕπερ Χριστοῦ γράφω
οὐσπέρ τιριδίτῳ πρὸς σκέπην ἔχειν Πέτρος,
φρικτοῦ τέλεικα τοῖς σκεπάσμασιν τόπου,

¹ Εἰς σφραγίς = *sealing*: the bath had failed. It is difficult to conceive, as the σφραγίς implies, the bath could retain its charm in the absence of water.

THE DECLAMATORY EPIGRAMS

814.—ANONYMOUS

On a Bath

NAIAD Nymphs, ye truants, I never thought you would all quit my streams. But if the bath possesses such charm, Envy will accomplish naught, even though the Nymphs desert all the water.¹

815.—ANONYMOUS

On Another

STRANGER, why dost thou quicken thy steps now, when thou seest the water that cures pain? This is the bath of joy; it washes away care, it lightens labour. It was built by Michael, the prefect of the Imperial Palace.

816.—ANONYMOUS

On a Dish belonging to Eubulus

In presence of Telemachus and near Penelope, why, wise Odysseus, dost thou stretch out thy hand in terror?² Thy nurse will never tell the suitors of thy gesture.

817.—ANONYMOUS

On an Altar-cloth

ON the table of the immaculate sacrifice I depict the passions of those sacrificed for Christ. For those whom I beg to have as protectors have I, Peter, put in the covering of the dread place.

² i.e. signing to the nurse not to reveal who he is. *Od.* xix. 479.

GREEK ANTHOLOGY

818.—ΑΛΛΟ

Εἰς δίσκον ἄλλον ἐν τῷ αὐτῷ

Καὶ Πέτρος ἄλλος, τον τάφον τοῦ Κυρίου
τον ζωσποιὸν εἰσιένε μὴ συμφθάσας,
ἔγλυψα δίσκον, μηδίματος θείου τύπον,
ἐν φότῳ Χριστοῦ σῶμα κύψας προσβλέπω.

819.—ΑΔΗΛΟΝ

Εἰς ποτήριον ἐν τῷ αὐτῷ

Κρατήριον τοντος πινέματος θείου βλύσσει
καταρύξεως ροῦν ἔγχιστο ταῖς καρέσιαις.

820.—ΑΛΛΟ

Εἰς εἴσοδον τῆς Ἡρίας

Τοῦτον Ἰουστίνιαν ἀγαθόνα δέματο χῶρον,
ιδαπέ καὶ γαιη καλλος ἐπικερεμάσας.

821.—ΑΔΗΛΟΝ

Εἰς τὸ αὐτό

Κοιρανη, ιατέρην ἀρετὴν καρπος τε καὶ ἵργα
αἰσθάσσει χρόνος αἰέν, ἵως πόλος ἀστέρας ἐλεγ,

822.—ΑΛΛΟ

Εἰς μυστώριον ἔχον ιβ' ζώδια καὶ ἑτερα

Ἀρείους πόλος οἴτος, ὅπη Φαιόδοντα Σελήνη
εργεταν ἀπτιπτορ τηλιούρη φαέων.

THE DECLAMATORY EPIGRAMS

818.—ANONYMOUS

On a Disc

I, ANOTHER Peter, not having survived to see the life-giving tomb of the Lord, carved this disc representing the Holy Sepulchre, in which, bending low, I see Christ's body.

819.—ANONYMOUS

On a Cup

I, THE mystic cup, by the flow of the Holy Spirit pour into the heart a stream of repentance.

820.—ANONYMOUS

On the Entrance of the Heraeum¹

JUSTINIAN built this magnificent house, a thing of beauty to overhang land and water.

821.—ANONYMOUS

On the Same

PRINCES, Time will always proclaim your virtue, power, and great deeds, as long as the stars move in heaven.

822.—ANONYMOUS

On a Dish with the Twelve Signs of the Zodiac

This is the silver heaven where the Moon gazes on the Sun, full herself of his reflected splendour,

¹ On the Asiatic bank of the Bosphorus. It is described by Gibbon, chap. xl. Nos. 663 and 664 above may refer to its gardens.

GREEK ANTHOLOGY

ἀπλανές ἐ' ἐκάπερθε καὶ ἀντιθέοντες ἀλῆται
ἀγδρομένης γενεῆς πᾶσαν ἄγουσι τύχην.

823.—ΠΛΑΤΩΝΟΣ

Σιγάτῳ λάσιον Δρυάδων λέπας, οἵ τ' ἀπὸ πέτρας
κρονοί, καὶ βληχὴ πονδυμηρής τοκάσιον,
αὐτὸς ἐπὲ σύριγχοι μελίζεται εὐελαῦφ Ήρ,
ὑγροῖς οἷς ξευκτῷ χεῖλος ὑπὲρ καλάμων
αἱ δὲ πέριξ θαλερῶσι χορὸν ποσὶν ἐστησαρτο
Τόριάδες Νύμφαι, Νύμφαι Λυδίριάδες.

W. H. D. Rouse, *An Echo of Greek Song*, p. 49; A. J. Butler, *Amaranth and Asphodel*, p. 47.

824.—ΕΡΤΚΙΟΤ

Κύστοχα θηροβολεῖτε, κυναρίται, οἱ ποτὶ ταινιαν
Ηανοὶ ὄρεσιάτη νισσομεναι σκοποίν,
αἴτε λίροις βαίνοτε ποποιότες, αἴτε στέαρῳ,
αἴτε καὶ ἴζεται λαθροβολῷ σύναξι
καὶ τις ὄμιλος ἐπιβοσκατών οὖσα ποδογραφ
κοσμεῖν, καὶ λεγχανεῖν, καὶ λίτα, καὶ καλάμιν.

825.—ΑΔΗΛΟΝ

Ἐὰν ὅλοιο μάταιοι ἡμεῖς καὶ ἔχα ἤχοι φεύγοντο, ἐν φ
ἄγαλμα Ηανὸς ἵστατο

Ηανὰ μὲ τοὺς ἐντέρωντα καὶ ἐξ ἰστῶν φύγειν Ήχοι.

THE DECLAMATORY EPIGRAMS

while on either side the fixed stars and the planets
that move contrary to them work the whole fortune
of the race of men.

823.—PLATO

LET the cliff clothed in greenery of the Dryads
keep silence, and the fountains that fall from the
rock, and the confused bleating of the ewes newly
lambed ; for Pan himself plays on his sweet-toned
pipe, running his pliant lips over the joined reeds,
and around with their fresh feet they have started
the dance, the Nymphs, Hydriads, and Hamadryads.

824.—ERYCIUS

HUNTERS, who come to this peak where dwells
mountain Pan, good luck to you in the chase, whether
ye go on your way trusting in nets or in the steel,
or whether ye be fowlers relying on your hidden
limed reeds. Let each of you call on me. I have
skill to bring success to trap, spear, nets, and reeds.

825.—ANONYMOUS

*On a Machine for drawing Water which worked
noiselessly, on which stood an image of Pan*

ECHO fled from the waters, too, to escape me, Pan,
her unhappy lover.

GREEK ANTHOLOGY

826.—ΠΛΑΤΩΝΟΣ

Eis Σάτυρον κρίγη ἐφεστῶτα, καὶ Ἐρωτα καθειδοτα
Τὸν Βρομίου Σάτυρον τεχνήσατο ἐαιδαλέη χεῖρ,
μούρη θεσπεσίως πνεῦμα βαλοῦσα λίθῳ.
εἰμὶ δὲ ταῖς Νύμφαισιν ὄμέψιος· ἀντὶ δὲ τοῦ πρὸ^τ
πορφυρέου μέθυος λαρὸν ὕδωρ προχέω.
εὐκηλον δὲ ιθυνε φέρων πόδα, μὴ τάχα κοῦρον
κινήσης, ἀπαλῷ κώματι θελγόμενον.

827.—ΑΜΜΩΝΙΟΤ

Eis τὸ αὐτό

Εἶμι μὲν εὐκεραστὸς φίλος θεραπων Διονυσον,
λείβω δὲ ἀργυρίων ὑέατα Ναιάδεων·
θέλγω δὲ ηρεμιοτα νέον περὶ κώματι παιᾶν
* * * * *

THE DECLAMATORY EPIGRAMS

826.—PLATO

On a Satyr standing by a Well and Love Asleep

A CUNNING master wrought me, the Satyr, son of Bacchus, divinely inspiring the monolith with breath. I am the playmate of the Nymphs, and instead of purple wine I now pour forth pleasant water. Guide thy steps here in silence, lest thou disturb the boy lapped in soft sleep.

827.—AMMONIUS

On the Same

I AM the dear servant of horned Dionysus, and pour forth the water of the silver Naiads, soothing the young boy who rests asleep . . .



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¹ Statyllius should be restored for the Tullius of the MS.



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